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THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

JANUARY, 1918

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A SOUND HEART

EDNA L. CARTER

A sound heart is the life of the flesh.—Prov. 14:30.



THE HEALING promises of the Bible are not only numerous and definite and strong with assurance, but they carry the conviction that to live in health is a duty and a mark of righteousness. So general has this knowledge become that people everywhere are searching for health as a fruit of right living. The relation of wholeness to an exact law of healing is set forth in the Bible as in no other book. From the revelation, "I am the Lord that healeth thee" (Exodus 15:26), and the promise, "I will take sickness away from the midst of thee" (Exodus 23:25), to the vision of the tree of life in the last chapter of the Apocalypse, the promises of health abound and with them is given an understanding of the law by which they are fulfilled. Moreover, there are many illustrations and demonstrations of healing, particularly in the life of Jesus whose ministry so wonderfully proved God's will and power to heal.

The book of Proverbs is especially rich in revelations of the healing law. In fact, almost every verse speaks the law of life and health, of peace and safety and of plenty. The words of the law are "life unto those that find them, and health to all their flesh" (Prov. 4:22). By them "thy days shall be multiplied, and the years of thy life shall be increased" (Prov. 9:11).

The secret of health is made known in the thirtieth verse of the fourteenth chapter: "A sound heart is the life of

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the flesh." It takes but very little study of the written Word to find that the heart is a marvellous spring and reservoir of soul forces and that out of it flow the issues of life. If the heart is sound, perfect, the vital forces flow from it pure and and rich with life-giving, health-bearing substance. If the heart is corrupt, the life-flow is polluted, vitiated and has no quickening power in the flesh through which it flows. Instead, it carries corruption, the results of which the world sees and studies as sickness and disease.

The whole question of health, therefore, centers in the simple matter of having a clean, sound heart. What is a sound heart? The Psalmist gives a hint of the answer in his prayer, "Let my heart be sound in thy statutes." The heart that is established in the eternal Law is sound and perfect. Sin in the heart makes it corrupt. And what is sin? Popularly, it is "missing the mark." But why do men miss the mark? Because they transgress the law. We find, then, that the Bible definition, "Sin is the transgression of the law," covers the whole ground and serves as a light by which the heart may be searched and cleansed.

This little lesson of the heart and its relation to health is closely associated with the study of the new covenant, for it is the Lord's revealed purpose to give to man, under the new covenant, a new heart, a purified, perfect heart fully established in the Law. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezekiel 36: 26, 27). "I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33). So read the promises. With the Lord in this great work of purification and renewal, the individual must coöperate by yielding his heart willingly to the Spirit for cleansing, by studying diligently the law and by obedience.

Righteousness is both principle and substance. It is necessary to know this in order to understand what is meant by a heart *established in the Law*. First, we see the prin-

ciple and lay hold of it by faith. Then comes the work of building in the substance. This the Spirit accomplishes in us through much discipline and testing. These experiences are often a stumblingblock to one who thinks that desire for, and faith in, the principles is, or should be, the finished work. The faithfulness of the Spirit is with us in oft-repeated lessons until the heart is so fully established in the substance of the law that there is no longer any danger of breaking it. The period of growth between the discernment of the principle and the building in of substance is the time of temptation.

To illustrate, let us take that form of transgression called pride. Pride is sin. In its path stalk Humiliation and Destruction and they are certain to overtake all who persist in walking in pride of heart. But if this is understood and humility is known and loved as a working principle of righteousness, a renewing of the heart takes place. There may still be struggles with pride and there will be so long as pride has possession of the substance; but these will cease as the grace of humility grows. The greater one's love for humility and the greater one's faith in it, the sooner it will be established, for love and faith are both rich in substance.

Whatever the form of evil, in this way it is overcome. All the while we may have the joy of going on and the satisfaction of knowing that we are being built up within with substance and power to do what we know we ought to do.

The twenty-eighth chapter of Deuteronomy and the twenty-sixth of Leviticus are definite, strong, clear statements of the law and of the results of obedience and disobedience. With the results of broken law as enumerated in this chapter, the world is trying to deal every day in numberless institutions and with material means. It is too often declared that we are not under law, but that is a serious error. The law is not to be ignored, but fulfilled. We have only to look about us to see the working of the law. Nor do we have to look outside of ourselves to see it. Everyone whose heart is not yet perfectly cleansed and

established (and whose is?) must watch faithfully to keep abiding in the law of righteousness and life and health. This is not a trial but a joy to one "whose delight is in the law of the Lord." It is only the uncircumcised heart, still clinging to its self-sufficiency and rebellion that scorns the freeing law of God.

But if transgressions bear bitter fruit, sorrow, pain, sickness, failure and all the ills that burden minds and hearts and bodies, obedience bears every blessing that the heart craves—peace, health, abundance and the Lord's favor "in all that thou settest thine hand to." And will you notice the wonderful word "overtake" as it is used in this chapter? "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments . . . all these blessings shall come on thee and *overtake thee*." We do not need to go out to hunt for them nor beg an unwilling God to give them. We cannot get them by much speaking of empty, vain words unsupported by faith and obedience. There is only one way and that is to walk in the law of the Lord. No promise is given that the blessings will overtake us in any other path. They do not walk in other paths and we must walk where they walk before they can "overtake" us.

It is also written in this chapter that the results of disobedience "overtake" those who walk contrary to the law. In this "overtaking" by blessing and cursing lies the whole secret of what is called "luck." Often one goes on for years trying with all the light he has to walk in the law and still does not gain some much desired blessing when suddenly it "overtakes" him. Then there are many who marvel at his "good luck," and some are envious. He has simply been faithful until the law has, in some phase, been fulfilled, and when that is done, nothing can keep the blessing back. He may not know exactly where he took the step that put him in line with the law, but all at once some tangle of life straightens out, some problem is solved, or some blessing comes so quietly, so naturally that he knows the law has done it.

Perhaps another is living in transgression with no sign of evil on his track when sudden, swift destruction or abasement comes, and there is a pitying cry of "bad luck." Not so. It is but the "overtaking" of the law.

Knowing these things makes living a much more real and earnest matter than many consider it. The worshiper of mammon, of pleasure, of self is in the way of the transgressor and "the way of transgressors is hard." But let us not think that the worldly alone are in transgression. We who are seeking "the Way" have much to learn about righteousness and have daily need of close walking with him and in him who is "the Way, the Truth and the Life."

The counsel of Wisdom is: "Keep thy heart with all diligence for out of it are the issues of life." How shall we keep it? "Not by might, nor by power but by my Spirit saith the Lord." In the name and by the power of the Lord of hosts, one by faith with that name and power, we are to put away all "strife and bitter envying," all antagonisms, all covetousness, and everything that defiles; and we are to receive into the heart by faith, the love and wisdom and humility of Jesus Christ. This is a real actual daily work and upon it depends life and the gifts of life. Who has not found, after patient, faithful endeavor to "forgive from the heart," that, close following the victory came some longed-for blessing, health perhaps? Or after an overcoming of covetousness or envy, an increase of supply?

All of this lesson about being overtaken with blessings is one with Jesus' saying: "Seek ye first the kingdom of God and *his righteousness* and all these things shall be added unto you." "Seek and ye shall find" has back of it the immutable Word of God. If the promise seems unfulfilled to anyone it is because he has not known what to seek, or how or where. Inspiration, revelation and experience all attest that seeking must be for God, his law, his righteousness. Blessing is for those who "hunger and thirst after righteousness."

The practice of seeking things by some mental trick

such as "visualizing" them is a sort of mental burglary. There is no reason why one, even though in need, should storm the house of a friend by physical force and take away his goods. Neither is there any reason why the people of God should try to take by mental force the gifts of God when he so willingly gives them if sought lawfully. "Visualizing" things to force them into manifestation is a counterfeit of that step in spiritual receiving in which we see by faith the fulfillment of desires that have first been turned toward God in a spirit of obedience to his will. There is a vast difference between the two methods. One is mental; the other spiritual. One is unlawful; the other lawful. The more fully we are established in the law, the more clearly we see the difference. There is no danger that one whose whole heart's desire is for God will fall into this error, especially if that one has the understanding that all things needed are added freely and gladly by the Lord when love and obedience to him have fulfilled their part in the seeking.

From the study of righteousness, we find that the way into the kingdom is through the heart, through the affections, and that a sound heart is not only the life of the flesh, but the foundation of every good that can be asked or thought. These two facts must be duly considered in all seeking. The place and importance of the heart in spiritual seeking and growth is powerfully impressed on one, who, as a sincere student follows the word "heart" through in a rather complete Bible concordance. I know of nothing more inspiring than a study of the law and the heart and the law *in* the heart. The one hundred and nineteenth Psalm touches these things with deep reverence. It is a prayer in which every quickened soul can surely join fervently.

It is not without reason that repentance and salvation call for a change of heart. No definition of repentance is complete that does not include a turning of the *heart* toward God. Sometimes the proverb, "As he thinketh in his heart, so is he" (Prov. 23:7), is misquoted, "As he thinketh, so is he," thus leaving out the essential point. A man is whatever he is in his heart and every change of character and

body as well as of environment must first touch the heart and there make the revolution. The one great change of heart required and the one that makes possible all other desirable changes is that of emptying from the heart the love of self and personal material things, and filling it with the love of God. A divided heart is not acceptable with God; and a divided heart is not a sound heart.

It may seem that this is a greater change than can take place all at once and in a way it is; but there is a sense in which it is possible to give the heart wholly to God in one act of faith, even though yielding it up may be a rather slow process. Two things he does require: one, that full, complete consecration in faith shall be made at once; the other, that we walk in the light we have and give to him his own as fast as we know his will.

Nearly all hard experience comes from not living up to one's light, not keeping the law already understood. Hindered and hampered by a man-fearing spirit, the light in the soul made darkness, the heart divided between two masters, one cannot go on in peace and confidence, but seems ever at a standstill or merely drifting. Just where one is failing to live up to light is a matter between that one and God. There are certain secrets between the overcoming soul and its Lord that cannot be, at least should not be, made known to anyone. Fellowship and counsel with spiritual-minded friends is often invaluable, but there are some things that one works through much better if they are kept before the Lord alone. If the way to communion with him has not been found it is one of the things to be sought. In this seeking, three things are indispensable: the spirit of consecration, the spirit of obedience, and the spirit of worship. Having these, the way is open. If you have tried by mechanical mental means to commune with God and are weary with the fruitless effort, come to him through your heart. Give that to him and he will meet you there, for that is the meeting-place.

After a lesson like this we read with new interest, "Love is the fulfilling of the law." In other words, the law

is fulfilled through the heart. Whatever is not done from the heart is, as Paul has said, nothing and it profits nothing.

Let "the people in whose heart is my law" (Isaiah 51:7) rejoice, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

A PORTRAIT

ASTRÆA MORGAN

[AUTHOR'S NOTE—We do need just what your monthly Unity Magazine gives—a vigorous and spiritual conception of the necessity of resurrecting the body. The New Thought and Christian Scientists seem engrossed in *health* only for the body. The great fact of the redemption of the world through love seems vague to them.

This "Portrait" came to me in a dream and has helped me eliminate the personal.]

Living Father, through whose love we have expressed our being, grant me thy purity of mind, so to fashion my body that it may be found worthy to share in the universal beauty.

As the sea, holding the breath of the clouds, moves over the sands, reflecting the tints of the opal and the pearl, so shall my form be!

May my eyes shine as the sapphire, so that those who look into their depths will see but the truth, and because they have seen, will search!

May all sunsets quiver in my hair, from the burnished copper to the golden topaz, so that where I am, there shall be no darkness, only light!

May my lips breathe the unuttered prayer, so that blessings only may follow my words.

In my innermost being, place the ruby, which glowing like a living flame, will radiate through all—the truth in my eyes, the light in my hair, the blessing on my lips—so shall I bear life, love and peace unto all I draw near.

WEIGHED IN THE BALANCE

IDA M. MINGLE



COME UP hither, and I will shew thee things which must be hereafter," spoke the Angel of Light, to Man, of the Earth.

But Man, of the Earth, dulled through ages of living in the pleasures of the senses, is at first loath to have even a glimpse of a loftier and higher world of thought, lest he become suddenly conscious of the imperfections of the world of his making, and see himself a failure in his own eyes.

But the Angel of Light, being wiser than the generations of earth thought, because of having evolved closer Godward, knows that only through Man seeing himself a failure in his own eyes, can he be lifted up to his rightful place in creation. All unmindful of the humiliation he must bring to Man, of the Earth, the Angel of Light lifts his heart Godward, seeking union with the wisdom, strength and love necessary to enable him to paint a picture on the canvas of mind, so vivid, so true to life, so exact in every detail of living, that Man, of the Earth, even though he may not at first consciously comprehend its meaning, may have it so stamped upon the inner strata of his soul that it will revolve under the force of its own weight, and eventually serve as a stepping-stone to his enlightenment.

For the Angel of Light knows that he too was once an inhabitant of the realm of earthly thought, partaker with man of his fluctuating joys and sorrows; and only through seeing his world as his sinful nature had made it, and a glimpse of a purer one, was he enabled to lift himself, and, sequently, countless others into a realm of freedom, peace and joy. He knows that the gifts of love and joy he brings to the erring world will more than compensate for the disturbance he may cause.

Because of the freedom he has attained, the Angel of Light seeks to lift humanity up and out of its self-made

misery. Love and compassion yearn in his heart for the poverty-stricken, sin-laden, self-seeking world of men. Men are full of canker sores, the result of their own ignorance. Yet there is a paradise of wealth, beauty, holiness and truth in even the vilest sinner.

How blind men are to their own interests! "Like a sheep without a shepherd!" How they cling to their opinions, customs, prejudices, superstitions, even their beastliness! Ah, at some moment of their lives they thought they caught a glimpse of God and paradise in these trivialities! All these things that men worship stand for themselves—and they would not lose themselves! Self-preservation is the instinctive law of the heart.

Yet how full of yearning for peace and satisfaction is the human family! How weary mankind is for the shelter and love of the Father's house! Mankind is not dead—it only sleeps!

Certain, as the day follows in the wake of the rising sun, is man now being lifted to the heights to vision the earth to come. The Angel of Light must lead him on, even though it seems to rudely rouse him from his sleep. Man, of the Earth, must be awakened from his dream of bliss in sense pleasure, for his dearest earthly treasures have become his strongholds of sin.

"Brother Man [for the Angel of Light is brother to every earthly man], you cannot always be content with your own petty interests. If you were fully awake you would feel ashamed of your selfish desires. You even look upon your family as your own possession."

A smile of pride lit up the face of Man, of the Earth, for the one thing he claims as his own creation is his physical offspring. With arrogance and assurance he replies, "My family is the one thing I allow no man to meddle with. It is my own flesh and blood."

"I am not a man, but a superman, an Angel of Light, and I claim the right, because I have found the way to greater heights of happiness and satisfaction, to say that only as 'flesh and blood' is your family yours. You gave

your children physical expression, but you have no great claims of ownership to that which you accidentally conceive.

"I know you bluster and rave at the mention of the subject, but the day has arrived when Light must take the place of Darkness. If the birth of children is pure and holy, we can surely talk about it in a sane, logical, sacred manner. If it be not pure and holy, or something of which we need to be ashamed, those impure thoughts must be cast with the chaff to be burned. There are no half-way marks between purity and impurity!"

"The way I've lived is good enough for anyone. My children shall follow in my footsteps."

"Nay, nay," quoth the Angel of Light, "the whole world is crying 'come up hither,' and the souls you clothed with flesh and blood must take their place among the men of Mind. Personal force and attainment is at an end!"

"But my children have a right to outline the course they would pursue. You would not take away their freedom."

"Rather do I seek to give freedom to these souls you house. You have no children except the product of your own mind, the offspring of the male and female nucleus of your every thought. God is Mind, and when he commanded the male and female of himself to multiply and replenish the earth, he did not speak of human birth, but of Divine Mind's offspring—mental man. True, man has made an awful mess of it.

"Man was not made when this command was given! Therefore you cannot use it as a sanction of God upon your lustful practices. The vast world of thought is your realm of creation—to it alone can you claim parentage. And unless your ideas partake of the Divine nature, they are as scum on a stagnant pool, breeders of disease and discord."

"I will not listen to your accusation. It is God's law that man and woman reproduce their kind, and populate the earth."

"But what a farce you've made of helping God to populate the earth! Look out over your world and see how

it dishonors God. It does not really honor man. Come with me, I say, come," and seizing Man, of the Earth, the Angel of Light lifted him to the heights commanding a view of the earth.

"Look yonder and view the nucleus of your world. The home—inhabited by man and woman, made in the image and likeness of God, created for the express purpose of projecting into the earth all the beauty, the grandeur of Divinity! What are they doing? Perverting the forces of their bodies, the life God gave them through which to build up eternal habitations unto the Lord—the sinless, sickless, deathless body—for their lustful, selfish purposes.

"Yes, men have so long loved the shadows of sense that they have come to believe in their reality. As a result Love has grown cold through lack of proper nourishment.

"Carnal marriage covers a multitude of sins. If all were true that has been said of the 'holy bonds of matrimony,' the earth could not contain the beauty, the holiness, the purity, the peace, the grandeur of such a union! Where is pictured the glory of this carnal love? I see it not. True, here and there I see a verdant spot, but ah, I know that God, the Good, is everywhere, and here and there he filters through the landscape of your world, and radiates the presence of his beauty, not because of man's selfish pursuits, but in spite of them.

"Turn your eyes westward and view the product of your thoughts of sense. See the winding roads leading to the isolated cities of your world. The souls who tread those paths bear in their hearts the stamp of mortal love's carnality. These cities you have built—the insane asylums, the penal institutions, the reformatories, the orphanages, the institutions for the deaf, the dumb, the blind—are the product of the home. Out of the home of mortal man has come every discord of mankind. These cities represent the fruits of carnal marriage, the conception of children in moments of sexual gratification!"

"But——"

"Not one word. The evidence is all before you. It

is too late to make excuses. Man, created a little lower than the angels of heaven, sunk to a level a little lower than the beasts of the field! For you must have observed that even the beasts of your fields, void of mental reasoning, but instinctively closer to nature, give their offspring greater protection relative to birth than man. Does not the mother choose the time of motherhood, carry her babe in perfect safety and chastity during pregnancy, nurses it from the product of the life forces utilized alone to prepare wholesome and sweet nourishment for her offspring? O Woman, mother of the human family, were you permitted to enjoy equal privileges at the time of your motherhood, you might with honest hearts exalt and glorify the mothering of men! That is not holy out of which can come the depravity of the race!

"I do not wonder that the parents of your world cannot look into the faces of their children, and teach them what they need to know about their natural forces, in order that they may escape the pitfalls of sense pleasure to which their minds so readily turn because of the sense atmospheres of your homes.

"I agree with you it is difficult for a parent to expose himself to a trusting child. For this reason, the fathers and mothers of your world have attempted to label knowledge pertaining to the sex-life of their children as 'too sacred' to be openly discussed, but have been quite willing to have their children rudely awakened. Why, upon the proper understanding of the life-forces (commonly called sex-forces) of the body, rests your children's emancipation from sin, disease and death! You could not choose to give them a greater gift.

"Yes, it would be much easier to meet the situation, if parents utilized their seminal fluid only for begetting children. But children are masters in intuitive knowledge. They might question that if God is so powerful and mighty, why he needed to utilize such secondary methods in peopling the earth. You would not be long content in thus mending a broken law. Man must give the substance of his thought

and body to the bringing forth of the Christ—the Divine nature within himself.”

Silence reigns.

“I cannot give it up. It is the one absorbing passion of my life! Man wants a little pleasure here on earth.”

“You dare to call that pleasure which scatters abroad over the earth the seeds of lust, hatred and revenge!

“Look yonder at the world at war! Need we ask the cause? You deceive yourselves when you attempt to saddle the blame on a few individuals. That great seething mass of flame, and fire, and blood is but the outer representation of the passions, the lusts, the appetites, the hidden carnal desires of the race. There is more to the lesson than appears on the surface. What you see is but the picture of the purifying process through which every individual must pass. The fire and flame of the Spirit must burn out the dross in the human heart. The blood, symbolical of the pure life of Christ, bearing in its current the seed of man, must be purified, harmonized and utilized for the upbuilding of the individual body, and so preserve the whole man—spirit, soul and body—a *living sacrifice* unto the Lord. The dead cannot honor God!”

“But all these new ideas will destroy the sanctity of the home,” spoke the wisdom of the world through the lips of man.

“A sanctuary is a holy place, a refuge for all that is sacred. That is holy out of which comes only that which is pure and uplifting. All these new ideas will establish the sanctity of the home, for as yet the earth knows not the meaning of the word. ‘Be not deceived; God is not mocked.’

“No, man and woman will not be separated, for it would be impossible to sever that which God hath eternally joined. Having their origin in the Creative Mind, man and woman find their natural and harmonious expression to be one of Divine Love, each representing and contributing in the outer, the qualities of Spirit that are idealized in the heart.

"Man and woman would not be drawn to each other until living stood revealed as something more than pleasurable attainments. For the only object of the union of man and woman is to become a perfectly equalized channel through which the Father may express his ideas of Love and Wisdom.

"Through woman you men of earth have been held in debauchery and sin. (They do not like to believe it—they have prated so long about their virtues). Woman, you are the expression of the soul of man, and man really longs with intense desire for you to hold aloft the ideals he cherishes in his breast. He cannot recognize them until he sees them pictured forth in you! You think to please him through yielding yourself to his sensual demands, made dominant through ages of such meek surrender, but it is only for a little while. He confides to Me his hunger for a holier union.

"Man seeks, and seeks among his womankind for the glory that shed its halo over the first love of his awakened manhood, and you call his seeking by vile names! But man will only find this treasure that he covets, when woman has so purified her consciousness that she can lead him back to make a union with his soul within, through which the beauties of his real nature may be expressed in him.

"Purity is the God of Love, and the King every man and woman longs to enthrone in every home. It seems a sacrilege to have ever labeled the animal attraction between man and woman Love! But it was the best man knew at that stage of his unfoldment, and we would not condemn that by which he grew. We would bring to his vision new ideals to be attained, greater joys to be experienced—joys in which there are no regrets, remorse or blighted hopes. All the earth will blossom as the rose when man recognizes his Divine nature, and lives in harmony with his Higher Self.

"Surely eternal life in the body, the indissoluble union in Divine Love, the glorifying of God in the manifest world is sufficient recompense.

"No, the transformation of the earth would not take

place all at once. Be not alarmed. The new order always overlaps the old. Advance souls have always marked out the course for the race, and despite resistance, eventually lead them on to greater glory and attainment.

"The greatest and noblest attainments in your earth have had their foundation in childless men, or men who sought to express the images of their minds, free from the sensual demands of living. The care of posterity has always been in the hands of them who have no posterity. What of Jesus, of Nazareth!"

"It all sounds very well as an Ideal——"

"Were I not so conscious of the tragedy of man, I'd laugh outright! Surely the conceit of man is his greatest protection! To take it from him suddenly would leave him stranded. I would not be unkind. Ideals precede realities in this day by only the fraction of an inch! See those bright spots from which are ascending that pure, white light? Those are homes already established in your earth, with God as the chief corner-stone. Purity reigns within those walls, and Love that is healing and constructive radiates out into the world of men a blessing—not a curse. Those men and women have no secret joys—no secret griefs nor fears. All the substance of their thoughts is consecrated to the bringing forth of the Christ-child in themselves, and in the world.

"No, you cannot comprehend it all at once. Neither did I, but I was willing to express the highest and the best, and God led my faltering steps up the heights until the glorious world of purity burst on my sight, and then I realized I was not asked to give up anything save that which contributed to sorrow and despair. I could not falter then.

"You do not give up the carnal life of yourself. That is the beauty of it all. Through Me you get the vision and understanding, and then you must be willing to trust God to make it a reality in your life. The Spirit of God in you assures you of its Truth, and the joy of expressing your inner godlike nature will stimulate you to greater heights. It is such a joy to measure up to God's Ideal of you!

"A whole new order of thought is necessary, for it is by thought you create your world. This new order is the 'new birth' spoken of by that Master, Jesus, when he sojourned in flesh upon your earth. All his mighty powers came from recognizing God to be his Father. He did not love less because he made God, rather than the family, the central point of worship."

"But he was born of a woman, and Joseph was his father," excitedly spoke Man, of the Earth, greedy for the opportunity to score a point.

"The world has construed the birth of Jesus to be after its own manner," tenderly spoke the Angel of Light, "because it can discern no other way of physical birth. Even your ministers, who sometimes speak of Jesus as begotten of the Holy Spirit, have not troubled themselves to understand, and teach, and practice a higher order of propagating the human family. They much prefer to teach that God moved out of his regular course to perform a miracle, and brought forth a superman. It requires less energy to believe a falsehood than a Truth, especially when the falsehood serves one's purpose better. There is such a chaos when man adjusts his thoughts—but the glory of the aftermath!

"There is no danger of anyone being cheated out of living. Souls will be embodied as long as they need body expression, and this necessity will enable men and women, who still must have the symbol of the Christ-child by which to grow, to satisfy the pure desire for parentage.

"Do you not see that souls would eventually reach their heights of attainment, even as did Jesus, and overcome the necessity of being born again through refusing to die?

"Yes, it does present a new viewpoint, but a wonderfully refreshing one! How man longs for a change of heart and living! But God himself cannot change the heart of man unless man unlocks his heart and chooses to become at-one with Christ; chooses to become the Son of God expressed in Spirit, soul and body!

"There would be plenty in the earth for every Son, for

you see, instead of every man representing a million souls because of that many rebirths, he would stand as One, and that One—Christ made manifest!

"Yes, eventually we would all be Sons, glorifying God alone!

"The starting point is where you are. The time is Now. There are only two phases of expression—generation and regeneration. Fallen man—risen man! One merges into the other. There is nothing lost nor given up that has any eternal value.

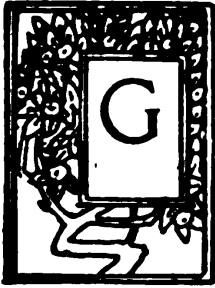
"Jesus taught the Truth. He did not discriminate. With the wisdom of a seer he discerned that all who dwell in darkness *need* the light. 'They that are whole need not a physician; but they that are sick.' Jesus came not to call the righteous, but sinners to repentance.

"You in the earth are facing an entirely new order of things today. A new world is in the making. Everything upon which civilization has been built is being weighed in the balance. Of one thing you can be assured—the Good will dominate. Underlying all activity is the One Presence and One Power. All the forces of your world must be harmonized to conform to this underlying Good. Nothing will be destroyed, but error give way to better, holier things. Everything that *our Heavenly Father* hath not planted in the earth shall be rooted up."

Many persons will never have good health until they put themselves through a course of mental discipline. With some, one faculty or group of faculties of the mind are too active; with others, another. One is too ambitious for his means and strength; another worries himself sick; another poisons her blood with constant fear; another has morbid approbateness, and is looking for slights; another is frequently angry—and all of these unbalanced states produce morbid physical conditions. Such persons must balance up their brain action if they would be strong physically.—*Hygieio-Therapy*.

SCRIPTURE INTERPRETATIONS

CHARLES FILLMORE



OD SAID, "Let there be light," so the *I Am* says to all its thoughts (people), "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Light is a symbol of intelligence, and we cannot too often affirm, "I am intelligence—I am the light of my world." This affirmation will centralize the questioning, doubtful, hesitating thoughts that vacillate in the consciousness, because they have not been polarized by strong words of Truth by the *I Am*. Then you are to "continue in my word." Steadfastly abide in True Words by affirming them in thought until they saturate the whole mentality.

"And ye shall know the truth, and the truth shall make you free." What is the fundamental truth? "God is Spirit." Then all things in line with God must be spiritual, and that which is not spiritual must be a departure from truth, a "missing the mark," or sin. To free the consciousness from its sins or failures the truth must be proclaimed to it by the *I Am*. The whole man must be declared spiritual and free from every limitation. This may stir up those beliefs in the mentality that lay great store by their aristocratic or eminent earthly ancestry, and they will boast that they are "Abraham's seed, and were never in bondage to any man." But the *I Am* discerns that they are in bondage to the sins and shortcomings of the natural man when they acknowledge Abraham as their father. It is committing sin to admit that the *I Am* can have an earthly ancestor, and "whosoever committeth sin is the servant of sin." Hence, whoever in any way looks upon himself as what he is because of his ancestors thereby sins or falls short, and is to that extent the servant of that sin. This servant does not abide in the "house," or consciousness of the True

God; he is in a lower state of consciousness, from which he can only be set free by the Son, or *I Am*.

* * * * *

What is necessary to come into the consciousness of eternal life? As an abstract proposition we know that God is life, and that that life is omnipresent, the only life we have; and we then assume that we are in *eternal life*.

But there is something wrong with this seemingly logical conclusion. It must be the reasoning of the intellect because the fact is that life comes and goes to our consciousness. We believe that we can lose our lives, and this belief causes us to drop our bodies. We see then that it is necessary that we get something more than an abstract comprehension of life—we must be so at-one with life that it can never for one instant be absent from our consciousness. When we have attained this point there will be no slipping away of the body in death. Victory over death will have been accomplished through fullness of life.

The first steps into this apprehension of eternal life are those laid down by Moses: "Thou shalt not *kill*, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother." These are fulfilled by Jesus' supreme commandment, "Thou shalt love thy neighbor as thyself."

Each of these commandments is necessary in cleansing the mind. The first, "Thou shalt not kill," has an intimate relation to an apprehension of eternal omnipresent life. This refers to the taking of life in any of its forms. If we believe in putting out the life from the forms about us we can never enter into the consciousness of eternal life. So long as we consent to live upon the flesh of those killed for our benefit we are at enmity with eternal life, and when we attempt to enter in we shall be met at the door by these beliefs. Life must be sacred in all its forms to him who would enter into *eternal life*.

Eternal Life is co-eternal with Eternal Substance. It is the support and substance of the true Christian. It must take the place of all other supports and stays. If we are

depending upon our righteousness, our observance of the moral law, and building these up as "great riches," we must "sell all and give to the poor" before we can come into consciousness of omnipresent life and substance.

If we are depending upon our earthly possessions, and have not a living faith in the One Substance to bring to us that which we require from day to day, we are not in the possession of eternal life. These seem hard statements, but they are true to those who have experienced the "letting go and catching on" quality of mind. There is a substance and life all about us that is God. It is the one and only life and substance perpetually fed from the center of Being. When the ego attaches itself to this eternally renewed life and substance, it is in turn eternally renewed. If it attaches itself to the partially inert things of the external world, it becomes like them. To attain eternal life we must unify our consciousness of life with the source of inexhaustible life and energy perpetually flowing from the Great Fountain Head.

* * * * *

We find all kinds of thoughts exercising themselves in the mind and producing their effects in the body. It takes a philosopher to analyze fearlessly the many phases of thought and handle them with candor and honesty.

From the lower realms of the body consciousness thoughts rise up that are suggestive of the animal in us, and we are sometimes appalled at their grossness. Then we become afraid and suppress and hide these denizens of the mighty deep. This produces subjective fear and weakness. The right way is to find out the source of these thoughts, their meaning and character, and then cleanse them. They are not evil, but ignorant, and the ignorance of mortal mind has put them under the law of impurity, and is holding them there through lack of knowing how to purify them. Thus they are continually forming impure ideas in the subjective consciousness, which are generating gross, material currents of life in the body. A lustful idea in the subjective consciousness will generate fiery currents along the nerves and

fairly cook the flesh. The nerves leading to the eyes are especially subject to this sort of cross-current, and the cooked flesh is deposited on the surface as cataracts, or inflammations. The method is illustrated in the healing by Jesus of the blind beggar, Bartimeus.

"Then Jesus *stood still*, and said, Call ye him." Here is the healing attitude to be assumed by the *I Am*. "Be *still*, and know that *I Am* God." Stand *firmly* on your *understanding*, and boldly command these thoughts of the subjective consciousness to be called up. Do not be moved by the squeamish fears of propriety, nor try to hide from even yourself the impurities within. Let them "cast away their garment" and come plainly forth into the presence of the *I Am*. The "garment" is the idea of concealment which has hid them in the inner thought. Find out the needs of your inner thought world and apply the remedy. "What wilt thou that I should do unto thee?" The desire of this inner realm is always for the light—"Lord that I may receive my sight."

The healing and light giving word is: "Thy faith [inner substance of thy being] hath made thee whole." Every thought, no matter how impure and gross it may appear, has the pure essence of Being at its center, and when the *I Am* declares this inner substance to be in dominion, it is lighted up with the true light and darkness of impurity and ignorance disappears. "And straightway he received his sight."

* * * * *

Every demonstration over mortal limitations is followed by a realization of Infinite Reality. When we put away the belief in the reality of matter, there follows a realization of the presence of the *true substance*, of which matter is a mortal concept.

The supper that the household at Bethany gave to Jesus represents this outpouring of the invisible. The "supper" is the consciousness of sustenance for the physical man. Martha "served" and Lazarus "sat," signifies the giving and receiving of the forces that feed us on the invisible side of

life. We may not perceive nor even realize what is going on in the silent functions of soul and body, yet see the result in the renewed vigor and healthy flesh, so we should believe the testimony of those who do perceive, and accept it as the proper explanation of the cause—until we can see for ourselves. That we are fed from an invisible source when we come into certain states of soul consciousness, is the testimony of thousands. "Man doth not live by bread alone, but by every word proceeding out of the mouth of God," has a broader meaning than that usually given it.

Every emotion has a corresponding emanation. When we do a loving, unselfish thing, or even think an unselfish thought, there pours forth from the *solar plexus* a real substance. Those who are sensitive to odors often catch its sweet perfume, and think it comes from some external source. By centering the *attention* at the heart, and opening the understanding, one can realize this "precious ointment" which the loving Mary pours forth so freely. By recognizing and acknowledging consciously the Loving Presence, it "fills the whole house," or body. We should commune with these inner functions as *intelligent*, having understanding (feet), and thereby gain the only means by which we can know their office and work. All is Mind, and there is no function or form anywhere without an intelligent presiding identity in charge.

The generous outpouring of Love is retarded by the Self-Consciousness—Judas. It argues the many questions of wasted substance through unwise and indiscriminate giving, but the secret *motif* of its objections is that it desires to absorb the precious ointment itself. If we allow this selfish reason to rule in consciousness, the love-flow turns in instead of out, and eventually congeals.

The "day of my burying" is the state of mind in which the *I Am* is so absorbed in temporal affairs that, for the time being, its higher spiritual estate is forgotten. We often speak of being literally *buried* in the cares and perplexities of daily life. This is literally true of the condition.

If we continue in this way we eventually picture it forth in a buried body.

When we do fall under this mortal law, and allow ourselves to be submerged in the darkness of material beliefs, our former loving thoughts and generous deeds sustain us with a real soul substance, the "precious ointment" of a loving Mary.

FROM PLATONIUS

Extract from letter of Platonius, a Greek teacher of Truth in the First Century, to Flaccus, his student.

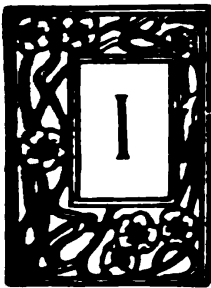
"It would be monstrous to believe for a moment that the mind was unable to perceive ideal Truth exactly as it is, and that we had no certainty, no real knowledge concerning the world of intelligence. It follows, therefore, that this region of Truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Hence the object we contemplate, and that which contemplates are identical; both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth is not, therefore, the agreement of our apprehension of an *external* object, with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty.

"The mind is its own witness. The wise man recognizes the idea of God within him; this he develops by withdrawal into the Holy Place of his own soul. He who does not understand how the soul contains the beautiful within itself, seeks to realize the beauty without, by laborious production. His aim should be rather to concentrate and simplify, and so to expand his being, instead of going out into the manifold; to forsake it for the One, and so to float upwards toward the divine fount of Being whose stream flows within him. You ask, How can we know the Infinite? I answer: Not by reason; for it is the office of reason to distinguish and define. The Infinite cannot therefore be ranked among its objects. You can only apprehend the

Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like; when you thus cease to be finite you become one with the Infinite in the reduction of your soul to its simplest self, its divine essence, you realize this union, *nay, this identity.*"

MY SYMPHONY

VIRGINIUS OSBORNE



LIKE St. John, was in the spirit on the Lord's Day, and I likewise had a vision. I had been meditating day and night at every possible moment that I could possibly spare from my necessary material work, depriving myself of hours and hours of sleep, seeking a better explanation of him, the Giver of all Life, than I had yet been able to find, when, lo, behold, I heard the music of a much more wonderful orchestra than human mind can conceive, and while I was listening in rapt attention, appreciation and wonder, I was slowly wafted on its strains higher and higher, and nearer and nearer the Performer, until, presently I found myself standing by his side, and at last I realized that I was in the presence of the Great Musician.

Although he did not take his eyes off of his instruments to address me, yet I felt my welcome and confidently placed my hand upon his wrist for support as I followed his wondrous eyes to his instruments. I marveled that he did not move either his hands or his feet in executing this most heavenly music, when presently, I observed trillion upon trillion of almost imperceptibly fine wires issuing out of his heart and gently touching the various instruments which caused them to bring forth this most exquisite music, and another look convinced me that it was the light from his smile which caused the wires to sparkle with such dazzling bright-

ness and brilliancy, even of the most costly diamonds, until I was obliged to shade my eyes with my hands for protection. Now my attention became centered on the instruments themselves, when with almost breathless excitement I beheld that they were the various heavenly bodies of the universe—Venus, Mars, Jupiter, Saturn with her rings, the friendly Moon, and there in its place, yielding its own peculiar music was the Earth, our Earth, my world from which I had just come, and the innumerable and uncountable stars, each and all straining themselves to send forth every inch of vitality in sweet and perfect harmony—these were the instruments on which the Master Musician was executing this symphony of the spheres, moving not a muscle, the myriad medley of wires and brightness receiving their inspiration only from his smile.

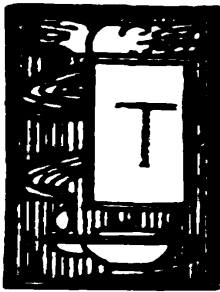
And yet more I saw—I saw that each smallest particle of matter in each one of these “instruments” had a most important part to perform in this wonderful symphony in helping to keep its “instrument” in tune—I even saw my own small self on our own little Earth and was permitted to observe the part I played in this symphony of the universe, and almost in awe was I made to realize the eternal importance of the strictest attention to duty of each smallest particle and of the harsh discord of the slightest inattention.

I also learned that the only audience necessary was the Master Musician and the various “instruments” themselves, as the reaction on the “instruments” of the contact with the performer filled them with completeness of life, and, yet, as I was leaving this Inspiring Leader informed me that I had witnessed only a rehearsal as the “instruments” were in reality only in the process of being tuned.

As I reluctantly took my departure from this sacred spot, I did so with the determination to work overtime every moment of the future in so refining the material given me with which to aid in the construction of our “instrument” to be used in this symphony of the ages when finally rendered that no possible discord could be detected, even by the Master Musician himself.

AUTHORITY

P. H. ROBERTS



THE SUPREME authority for physical science is reason. This prevails in the realm of things which manifest in space and time, their relations, and the laws that control. When science demonstrates a fact, reason sets its approval, and there is no appeal to a higher authority in the realm of mind.

Yet science does accept a higher authority in other realms than the mental. It accepts this authority through faith, yet by necessity, and not by reason. The axioms of science are based upon this authority. When axioms are called self-evident truths it is merely saying that they are accepted by faith, for they cannot be demonstrated by reason. Science says, "One added to one equals two," and it demonstrates this fact by adding one "thing" to one other "thing," and the invariable result is two "things." This invariability of result is called a "law," and we accept it as immutable. We find that it applies to all facts of science, but it does not apply to all facts of existence.

Science demonstrates that I have a body, which is Me; also, that I have a mind, which is an entirely different thing from my body, yet it also is me. Therefore, science demonstrates that I am at least two—and I may be many more—for my body is composed of millions of atoms, each different from the rest; yet science fails to demonstrate how they combine to compose the individual Me, for I am continually receiving new atoms and rejecting old.

The materialistic scientist who accepts only the authority of reason assumes a hypothetical life germ which is continually changing its relations to atoms in space, and by gathering these atoms into a concrete body manifests the individual Me. This assumption is itself accepting another authority than reason. But as reason must accept some assumption in order to begin its demonstration, this seems

more in harmony with its succeeding processes. Yet, if this is true the mind cannot be a different Me from the body; since I cannot be two and at the same time only one—the individual Me. Thus science is driven to conclude that my mind is only a “function” of my body, and is not real in itself. In this way science must account for all phenomena: that produced by life, by consciousness and by purpose, such as energy, sensation and will.

Consciousness is a higher authority than reason, for it is upon this that the axioms of science are based. This is the authority I call the “knowable,” as distinguished from reason, which I call the “thinkable.” Reason accepts the fact that I am one because I am conscious that I am one, and if I believe that I am more than one I am out of harmony, not only with consciousness, but with the facts which reason demonstrates in my relations. If I accept the facts of consciousness as superior to reason, I can harmonize my relations with all the facts of science, and also with the facts of existence which are not within the realm of reason. I not only recognize the fact of mind and body as one, yet each a different entity, but rise still higher and recognize another entity which neither reason nor consciousness necessarily recognizes—a Spirit. This Spirit, mind and body, each a different entity, comprise the real Me—the individual.

I accept the reality of spirit upon an assumption of consciousness, just as I accept the reality of mind upon an assumption of reason. I am not conscious of Spirit as an entity, just as I cannot prove mind is an entity. I must assume the reality of Spirit to account for the facts of consciousness, just as I must assume the reality of mind in order to account for the facts of things. We must find a still higher authority than consciousness to enforce this assumption of the reality of Spirit. I call this authority “Purpose.” Neither reason nor consciousness alone can discover the Universal Purpose, which we accept of necessity as an assumption of will. We can neither prove it by reason nor realize it by consciousness, yet the evidence of both reason and consciousness is valueless unless it is a fact.

Sopenhauer assumes purpose to be the only reality in the universe, and calls it "Will." It is the supreme authority and executes that authority through will, which is only its faculty, and not the reality itself. As man is the highest expression of individuality manifest to himself, the will is the highest authority to the individual man. His supreme mission is to harmonize this will with the Universal Purpose. This purpose is expressed as God's will. It is not all there is of God; it is God causing and urging. It is not God as Substance, Life Consciousness or Intelligence. Through the will we exercise authority in accepting and rejecting. The will accepts the reality of spirit and imposes it upon consciousness. It accepts the reality of mind through consciousness and verifies it to reason. It asserts the fact, "I am one," body, mind and Spirit. Consciousness recognizes this as a fact, reason accepts it and all relations are brought into harmony through its authority. The fact that this Purpose is "Good" is developed in the same way. When we recognize and accept this ultimate authority of God's Will as good, all facts will manifest as good. We bring this good into manifestation through individual choice.

Concretely then, the *Supreme Authority* in the Universe is Purpose; the supreme obligation upon man is his individual will expressed through choice. The thing upon which this obligation rests is God's Will. When man refuses the authority, and rejects God's Will, the result of his choice is error and inharmony, bringing disease, sickness and death.

NO PLACE FOR ANXIETY

Anxiety has no place in the life of one of God's children. Christ's serenity was one of the most unmistakable signs of his filial trust. He was tired and hungry and thirsty, but we cannot image him anxious or fretful. His mind was kept in perfect peace because it was stayed on God. The life lived by the faith of the Son of God will find his word kept: "My peace give I unto you."—*M. D. Babcock.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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THE SPIRIT GIVETH LIFE



VERY idea is capable of infinite expansion, and unless we are constantly being trained in liberality of thought, there is a tendency to limit the free expression of ideas. For instance, the statement, "The Spirit giveth life," at first conception presents the idea that the Spirit, or God, giveth life unto its expressions. This deduction is quite true, but there are many more valuable ideas to be gained through further contemplation.

Did you ever notice a child building his block house in a mechanical, listless sort of way, and then tumbling it down with one sweep of his hand, immediately upon its completion? Why the dissatisfaction? He did not enter into the spirit of the building and so he missed the joy of the attainment.

So students of Truth, who fail to enter into the spirit of what they are doing, lose the zest of living, and consequently are not made alive, for the letter killeth. This is true in a literal sense. Unless we consciously coöperate with the spirit of the thing at hand, we are mechanical in our expressions, and more than that, are inviting age, decay and death. Age, decay and death are the results of lack of life, and this lack is evident in all things in which we fail to put our full measure of enthusiasm, interest, coöperation, or whatever quality is necessary to make any given activity a perfect expression of the ideas for which it stands.

With the understanding that life is something to be felt, we can readily see the importance of calling into expression the underlying spirit, which is the life of everything. No matter if a single day contains a variety of tasks to be done, each must be approached in the proper spirit, if life is to be demonstrated. If it is golf, or bread-making in the morning, each is full of unexpressed capacities to be molded into living form.

If you are speaking a Word of Truth, do it in the

spirit. If the keynote is joy, give it joyous expression by putting joy into your voice. If it is a word whose keynote is love, let the warmth of your feeling overflow. If you are singing a song in which life is the theme, let the life idea have full expression. It is the spirit in which we do anything that impresses our souls, and causes a change of consciousness. One idea that is *felt* is infinitely more valuable than a hundred only thought about.

We are the masters of our destinies, even unto the building of the eternal body. The idea of going off somewhere to attain joys, not realized in living, is a myth not worthy of serious consideration. People employ all methods known to science to fight shy of a "heaven in the skies," and the most orthodox Christian does not seem to be ashamed of having put off his contemplated reunion with God. The Spirit of intelligence inherent in man assures him that he has done the right thing in preserving body consciousness.

The important thing is to know *how to live* in order that we may be continually expressing more of the glory and beauty of holiness and harmony. To live fully there must be an *ever present mode of action* that makes for one's highest development. Spiritual living is not a spasmodic expression of enthusiasm, brought on through exalted thinking, but is rather a calm, steady devotion to God and his laws. Our mountains of spiritual exaltation must be leveled to the valleys until we walk calm, serene and unafraid in the smooth, green plains of poise and power, knowing neither "ups nor downs."

When we train ourselves to enter into the spirit of all that comes to our hand to be done, we ascertain that many things, which we did through force of habit, custom or social obligations, must be relinquished. Who of us, seeking to be alive now, could feast upon the carcass of the dead turkey and remember the spirit of either Thanksgiving or Christmas? Either the feast of flesh or the spirit of the occasion must go. Clad in the consciousness of life here and now, we choose the mode of action that exalts and preserves the consciousness of *life* in us.

It is a mockery to speak our Word of Truth and then act contrary to it. Unless you have concluded to follow up the Word with the act that conforms to the spirit it contains, you are not ready to speak the Word. Think about the Word you would like to see fulfilled until you have realized its meaning. The activity of the Word in consciousness brings harmony into expression, only as you are willing to manifest its spirit. Much of the state called "chemicalization" in students of Truth comes through failure to act in harmony with the Word declared. By act, is not necessarily meant an outer activity of the body, though this too is essential, but rather *acting* as related to thought. For instance, you say, "I am established in the consciousness of health and plenty." Following this declaration all the thoughts of the mind must be harmonized with the spirit of the Word declared. The sense consciousness, in a multitude of ways, intimates its susceptibility to thoughts of discord and poverty, but the student of Truth continues to repeat his Word until a consciousness of the Truth is *felt*. Sense thoughts are dissipated and the student rejoices in having met and conquered the disturber. He has kept true to the Spirit, and as a result, has entered into more abundant life.

Even though a student of Truth only intellectually perceives a Word at first utterance, if he lays hold of it with the *intention* of making it a reality, he has entered into its spirit and harmonious results will follow. The important point is to give the Word, or work at hand, whole-souled attention. By adopting this method one builds up a great consciousness of Substance; and by refusing to do anything in a cold, mechanical way, the rich substance is not dissipated. "Riotous living" is as applicable to thought activity as it is to outer acts.

Every thought functions in the body consciousness, and shows forth in some manner the spirit it contains. If we want live bodies, bodies that picture the youth, beauty and holiness of Spirit, let us do everything as unto the Lord, conscious always that with what measure we mete it shall

be measured back to us, heaped up, pressed down, and running over. The spirit of our thoughts, words and acts is the measure of our capacity to demonstrate eternal life. "It is the Spirit that quickeneth."

BIBLE STUDY

First Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible; Its Interpretation, and Application in Individual Consciousness.

1. *In the beginning God created the heavens and the earth.*

The word "God," in this instance, stands for *Elohim*, the Divine *Logos*, which is God in his capacity as Creative Power, and includes all the potentialities of Being. We should bear in mind that this is a record of Divine Mind's activity in the realm of ideas. In the second chapter of Genesis we are told that "no plant of the field was yet in the earth, and no herb of the field had yet sprung up; and there was not a man to till the ground." The "beginning" indicates the first concepts of Divine Mind. "Created" means idealized. The "heavens" is the realm of ideas, and the "earth" represents ideas in expression, but not yet manifest. Heaven is the ideal, and the earth is the *mental* picture. A good comparison of this first day's creation is found in the activity of our own minds. We first think out a proposition before we bring it forth.

2. *And the earth was waste and void; and the darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.*

The idea of the earth (mental picture) was not yet clear. Harmony of form had not yet come into expression. The "deep" represents the capacity of the earth idea to bring forth. The "face" of the deep stands for its intelligence. Understanding has not yet come into expression, and no action is apparent. The "Spirit of God," or Divine Intelligence, moved upon the "face of the waters." "Wa-

ters" represent unexpressed capacities, and are the mental element out of which all is produced. Man is conscious of unexpressed capacities, but only as he moves upon mind-substance with Intelligence is his inherent spiritual qualities molded into definite form.

3. *And God said, Let there be light: and there was light.*

Light is intelligence, a spiritual quality. Light corresponds to understanding, and should precede all activity. In the beginning of all creation we should declare for light. Our declarations of Truth are instantly fulfilled in Spirit. "And there was light."

4. *And God saw the light, that it was good: and God divided the light from the darkness.*

All that emanates from God is good. In the process of bringing forth our ideas we need a certain degree of understanding in order to properly relate our thoughts. The light is divided from the darkness. In Divine Mind the light (intelligence) was separated from the unexpressed capacities (darkness).

5. *And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.*

The Day represents that state of Mind in which Intelligence dominates. The Night represents the realm of thoughts not yet illumined by the Spirit of God. "One day" represents a certain degree of mind unfoldment, the conclusion of a definite mental process.

RECIPROCAL BLESSINGS

A UNITY WORKER

On receiving my weekly pay envelope from Unity, there was flashed before my mind a vivid panorama of the sure, deft way in which Spirit conducts the enterprise given over to its supervision.

The picture was that of a vast circulatory system,

universe wide in its scope of spiritual action, world embracing in the field of its human relationships. In the latter form there was first the Unity building, where sincere men and women lavish their God bestowed gifts in the immediate relief of human suffering, following this up with the educational work through which the world may learn the Way, the Truth and the Life as they are in God for all of us. Love, courage, health, inspiration flowed out, a stream of blessing, calm, mighty, satisfying.

Then, into the lives of those ministered unto, I saw hope enter where before despair had ruled; health washed away disease; good will superseded distrust; plenty filled the lives hitherto empty of all that makes the soul rich.

In the gratitude of awakened minds there sprang the sense of reciprocal giving as it takes form in the free-will offering of support. Forth from the strength of restored confidence, forth from the hope gladdened hearts, forth from the healed minds, forth from the willing hands of those who had received more than eager tongues could confess there came the substance symbol, accompanied by words of thanks and blessings innumerable.

I said, "It is blessed to receive, but how much more blessed than receiving is giving only the soul made alive can know."

Holding my envelope in my hands, I spoke this blessing which I repeat in essence each week:

The blessing of Him that maketh rich be upon all who have given of their substance for the upkeep of this work. The Spirit of Supply prosper you in mind and body, in effort and in result. The God of inspiration and prosperity enlarge your place, increase your gold and your silver, add ability unto you and give you peace.—I. O. S.

QUESTIONS AND ANSWERS

Explain John 15:13, 19, R. V.: Greater love hath no man than this, that a man lay down his life for his friends."

Man lays down his life when he lets go of his personal interests, seeking rather to benefit humanity through promoting universal principles. Great love is based upon unselfishness, and looks always toward doing that which produces lasting and permanent results. The philosopher, the seer or the teacher becomes a friend to all mankind because he bestows upon them an everlasting blessing. Jesus uttered these words after commanding that "ye love one another, even as I have loved you." Jesus loved mankind enough to uncover their errors and show them the way of righteousness, and every man who fearlessly and unselfishly follows in the footsteps of the Master is fulfilling the commandment of Jesus to love even as he did. Applied to the consciousness of man, thought elements are continually fusing with each other, losing their identity in the process of building up the consciousness as a whole. Love is the harmonizing and attracting principle, active in consciousness, through which the body is restored to its original holiness and perfection.

"If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you."

The world represents the mortal consciousness built up by man's false thoughts. When the consciousness is illumined of the Christ, certain thoughts are lifted up and resistance in the flesh, a form of hate, follows. "Like attracts like," and thoughts of the mortal consciousness find nothing in common with thoughts charged with Divine qualities. Individuals experience a certain affinity for people of like thoughts. The man, steeped in self and worldly interests, finds little companionship with the man devoted to God and his laws.

* * * * *

What is the difference between the carnal mind, and the intellect?

The carnal mind is that phase of consciousness built up through the belief in the reality of materiality, in its different modes of expression, as sin, decay, pain, age or lack. The carnal mind has its foundation in a lie, and is the ad-

versary of which Jesus spoke when he said, "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him" (John 8:44, R. V.).

The intellect is built up through cognizance of the objective thought world, and does not relate itself to substance. It is dual in nature, perceiving both good and evil. However, intellect is fundamental in Being, and when quickened of the Spirit harmonizes naturally with spiritual understanding, and in this respect differs from the carnal mind, for the carnal mind cannot be redeemed, but is rather dissolved and reduced to its native nothingness. The intellect is symbolized by John the Baptist, and represents that intelligence in man that perceives Truth and makes ready for the fuller realization of Wisdom, which takes place when Truth is established in Substance, and Christ recognized as a creative power in consciousness.

STEPS TO REALIZATION

(To be Meditated Upon Daily)

Realization of Health.

I am the perfect idea of God, eternally whole and sound.

I am made of the One God substance.

I am rooted and grounded in Love.

I am the pure intelligence of God.

I am established in harmony and power forever. Nothing can by any means hurt me.

I have the consciousness of perfect, abiding Health in God.

God's perfect image and likeness can never be lost, therefore I am life and health eternal. Living, moving and having my being in God, I am ever renewed and vitalized and strengthened with power, wisdom and perfect Love.

I am filled with gratitude and praise for God's great gift of perfect life and health.

Realization of Wisdom.

I know. I understand. I see clearly.

I am calm, serene, and poised in Truth.

I now claim from the infinite God the true light of Understanding.

I love the wisdom of God, and wait upon him continually for light.

Trusting in the pure wisdom of God, I cannot make a mistake; all that cometh to me is good, no matter what the appearance.

God is ever present Light, "in him is no darkness at all." I dwell in God's pure Light and am satisfied.

Realization of Prosperity.

I am ever immersed in God's loving Abundance. He is my Shepherd, I shall not want. Rich abundance is mine. All that the Father hath is mine.

The Father loves me to use freely and generously his rich, full, abundant supply.

As a proof of my abiding trust in God, I let go all thought of fear. I drop all thought of lack or need of economy, all meanness, and think and speak and act as becomes a child of the King, richly, generously and lovingly.

I am richly prospered in all my way, praise God.—
Good Will.

FAITH

VIRGINIUS OSBORNE

Faith is the eye of the heart. The heart—the spiritual heart—is the center, the core, the seed of man. When man therefore, uses his heart eye—faith—to look to God, he, by that very act, opens the door to the inflowing of God's abundance. In other words, just as soon as I have a sufficiently abiding belief in God's goodness to result in Faith, I, to that extent, develop an Eye to my spiritual heart with power to see and commune with God in his real spiritual nature, and place myself in such harmony with his character nature, and place myself in such harmony with his character, such an attitude of understanding and receptivity as to draw to myself of the wholeness, the abundance, the completeness of his nature, and in that way I become a brother to our Elder Brother—a son of God.

SUNDAY LESSONS

SUNDAY, JANUARY 27

TEMPERANCE.—Romans 14:12-23.

12. So then each one of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

22. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.

23. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

SILENT PRAYER: *I no longer desire the false stimulants of sense. I am satisfied with the life-giving waters of Spirit.*

Paul was a "Pharisee of the Pharisees," according to his own confession, nevertheless he was unusually tolerant and recognized the necessity of individual freedom. "Where Christ is there is liberty." We should beware how we let our zeal to help others interfere with their liberty of

choice. We are accountable to the Divine Law, and we should as helpers confine ourselves to teaching and demonstrating in our lives its principles. "So then each one of us shall give an account of himself to God."

Do not judge others, but strive to remove their limitations. The "stumblingblocks" at first sight seem to be in the environment, but a closer discernment reveals that they are primarily in the mind. Then we should not put additional weight into the already existing stumblingblocks by filling them with the "thought-stuff" of condemnation.

"To the pure all things are pure." "Nothing is unclean of itself." The essence of all things is Spirit. God is Spirit; therefore all things are God—Good. Does this mean that poison, whiskey, tobacco, and the many enemies to man's well-being are good? Whatever life and power these possess are of the One Mind and they must therefore have place in the Divine Economy. It is the *relation* of things that determines their good or evil in man's constitution. The essential elements of all things are good. But man has power to subject a good thing to conditions that throw it out of harmony with its natural law. Corn is one of our most highly prized cereals, but it can be put through a process of fermentation and produce a fluid called alcohol. This fluid is not in itself evil—it makes a good fire—but when placed in man's stomach it sets afire the whole nervous system.

So there is evidently a right place for everything in the universe, and "nothing is unclean of itself." It is the combinations of ignorance that make havoc. Beware the concoctions of the druggist—and the thrifty housewife. The proportions put into the products of Mother Nature are proper, and man will eventually discover that he cannot improve upon them—then even cooking will cease.

"The kingdom of God is righteousness and peace and joy in the Holy Ghost." This is such a self-evident truth that it needs no comment. The question is, How shall we attain the Kingdom? Only by understanding the law and following it. The law of God in creating man cannot be

changed, hence it must be found and obeyed. Jesus said that not one jot or tittle of the Law should pass away until all was fulfilled. He knew the Law, and he is a good guide, and we find that his methods prove that they are founded on a Principle. Hence, "he that serveth Christ in these things is acceptable to God, and approved of men." Christ is the God-mind that Jesus proved existed at the center of man's being.

"It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." This is good, plain Scripture teaching in matters that many are asking about. Putting aside the question of how meat, whiskey and tobacco affect you, ask yourself how your demand for them is putting stumblingblocks in the way of others. The noxious tobacco sweat-shop, the reeking packing-house and the brewery vats are pouring forth their products because men demand them. If you are demanding any of these things you are helping to perpetuate them.

SUNDAY, FEBRUARY 3

THE FIRST CONSCIOUSNESS OF SPIRITUAL STRENGTH.—Judges 16:21-31.

21. And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22. Howbeit the hair of his head began to grow again after he was shaven.

23. And the lords of the Philistines gathered them together to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.

24. And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, who hath slain many of us.

25. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made sport before them. And they set him between the pillars:

26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house resteth, that I may lean upon them.

27. Now the house was full of men and women; and all the

lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28. And Samson called unto Jehovah, and said, O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29. And Samson took hold of the two middle pillars upon which the house rested, and leaned upon them, the one with his right hand, and the other with his left.

30. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead that he slew at his death were more than they that he slew in his life.

31. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

SILENT PRAYER: *God is the strength of my life and I am powerful in every part.*

Samson means in Hebrew "Sun-hero" or "Sunny." He represents physical strength under spiritual discipline. Samson, like John the Baptist, was a Nazarite. He was consecrated to God before his birth as one who should "begin to save Israel out of the hand of the Philistines" (Judges 13).

As a Nazarite Samson vowed total abstinence from wine and all intoxicating liquors; that the hair should go uncut; and that all contamination with dead bodies be avoided. It was usually a temporary vow, but Samson and John the Baptist were perpetual Nazarites. The meaning of the vow was "entire consecration to God."

In the regeneration the conscious mind is first set right, then the body is put in Divine order. In the first steps the mind is cleansed; and the body is built up in a general way, but no permanent regenerative work is done until the Spirit enters the inner centers as a quickening fire.

When Samson began his work the Israelities were under the dominion of the Philistines, vanquished and dispirited. The nation was in danger of extinction, and peace

was purchased of the Philistines by deepest dishonor. (Philistines means "strangers," "emigrants," "foreigners.")

This all means, that the body was in the possession of forces foreign to the Spirit, and redemption was necessary. History says the Philistines held five great cities which were ruled by "lords." It is easy to discern here the meaning of the five senses under the dominion of thoughts foreign to Spirit. The Philistines were opposed to all true spiritual discipline—worshipped strange gods in the forms of animals, and resorted to all kinds of sorcery and soothsaying.

When the five-sense man gives himself up to fleshly desires and makes no attempt to live in spiritual consciousness, he is ruled by Philistine thoughts. This is a suppression of the realm man and if continued the soul will be finally crowded out of its rightful domain, the land of Israel. It is of vital importance that the redemptive processes of Spirit be inaugurated at this stage of man's development, and it is through Samson, the consciousness of Spiritual Strength, that the work begins.

In his attempts to overcome the sense consciousness, and impart to it a higher principle, Samson is sometimes overcome, but he rises again and again and destroys his enemies. When we declare our strength to be spiritual and under the dominion of spiritual law a great increase of power is manifest in the back—the strength-center in the organism. But sensuality is active and the foolish Samson finds his strength gone after he has visited Delilah. Then he becomes an easy captive to the Philistines, who put out his eyes (spiritual perception) and incarcerate him in prison walls.

But with returning consciousness of vital force, represented by the hair, strength comes again and a mighty effort is made to express it, regardless of consequences. This supreme expression tears down the walls of the temple and destroys both Samson and his enemies. This sometimes occurs where the strength thoughts are suddenly massed and poured upon the organism in volume stronger than it can bear. Had Samson always had good judgment with

his great ideas of God's indwelling strength, he would have declared it in peace and harmony, and under that Divine Law he would have demonstrated perpetuity of the temple. "In patience possess ye your souls."

SUNDAY, FEBRUARY 10

FIRST PERCEPTION OF DIVINE LAW.—Exodus 2:1-15.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it.

6. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.

13. And he went out the second day, and, behold, two men of the Hebrews were striving together: and he said to him that did the wrong. Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

SILENT PRAYER: *Let thy righteous Law be fulfilled in me.*

The birth of Moses represents the development in consciousness of the law of man's being from the negative side. The meaning of the word Moses is "drawn out of the water." Water represents universal negation. But water represents the Great Possibility. Out of the seeming negative conditions comes the new growth. "The spirit of God moved upon the face of the waters." "Let there be a firmament in the midst of the waters." "Let the waters be gathered together." Geology says that life on this planet was first manifest in the waters. Thus the Mind that created the earth had to sow its thoughts in a universal solvent, that they might be increased.

All of God's creations are under laws whose foundation is mind. That is, we can resolve every so-called fact of nature into a mental statement and thereby find the law of its being and its object. This is spiritual science in its highest aspect.

When we are in what seems Egyptian darkness, and "weak as water," we are ripe for the higher understanding. The thoughts that rule in the darkness are bent upon putting out all the children of light, but if we are "of the house of faith," which was said of Moses' parents, then our desire to bring forth the higher consciousness will find a protector.

We must care for the infant thought of Truth and surround it with the ark of love and trust, right in the midst of its seeming enemies. "Surely the wrath of man shall praise Thee."

When we have arrived at a certain understanding of Truth, represented by "when Moses was grown," we are zealous for our principles to the point of destroying anything that interferes with their freedom. The thought that seeks to destroy those that oppose us reacts and we find our own people in contention. This leads to self-examination and

the revelation that we have been in great error and tried to hide our sin in the deceptions of matter. This calls down upon us the wrath of the mortal law and our Truth is obscured for a season. But "he sat down by a well." The All Possibility is about to manifest from another view-point—the well of living water within the soul.

SUNDAY, FEBRUARY 17

THE INNER VOICE—I Samuel 3:1-10.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see).

3. And the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

SILENT PRAYER: *He that is of God heareth the words of God. Speak, Lord, for thy servant heareth.*

There are many voices in consciousness. The organism itself is a living register of thoughts and words, not only from the individual, but also from his environment. The cylinder of the phonograph is an illustration of the manner

in which the sensitive thought-stuff, in which we live and move and have our being, receives impressions.

The song we sang yesterday is registered, and through the power of memory we can recall it. A year hence it will be more difficult to recall, because many other songs have been registered right over the old song; but it is still there, and in the revolutions of thought that are constantly going on it may come to the surface at an unexpected time.

The endless flood of thoughts running through the mind is the whirling cylinder of soul-words in the phonograph of human consciousness. It is not strange, then, that we are often confused by the many voices we hear in the inner ear. It very frequently happens that this great realm of registered sounds is broken through by the outer ego and voices are heard at intervals, or constantly. This experience is quite common; nearly all people have heard voices, or what seemed voices, when no one was present. When the voices come unbidden, the confusion disturbs the even flow of thought, and the individual is considered "queer," because he often seems in abstraction when addressed. When such a one complains about these voices within, he is told that it is all his "imagination."

This is the conclusion of ignorance. A wise one would advise listening for the Supreme Voice, thus silencing the lesser ones. Thus Eli told the boy Samuel when he heard the Voice to say, "Speak, Lord; for thy servant heareth." Addressing the attention to the One Voice puts away the many, and brings order out of confusion.

Soul development often begins with this experience, and the doubts and fears of the untrained or childish mind are an impediment to the Lord's work. When we *know* that there is One Supreme Mind always present, which may be called upon and consciously reached by the most humble man in the universe, we have the key to the kingdom of God within.

The obedience of the little child is a necessary factor in dealing with spiritual things, because the mind must be

open and receptive in order to see and hear the "still, small voice" of the Spirit. Fearlessness and candor are also necessary. When we have a revelation we should not be afraid to speak it forth, although it rebukes the errors of respected institutions. Eli had grown lax in his office and had to be reached through the more alert mind of the youth Samuel.

Cultivate the thought of youthfulness—lay hold of the Absolute Perfection and the Lord God Almighty will speak to you in the Inner Life.

The reliance on property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem what they call the soul's progress, namely the religious, learned and civil institutions, as guard of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure esteem of each other, by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, ashamed of what he has, out of the new respect for his being. Especially he hates what he has, if he sees that it is accidental—came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is, does always by necessity acquire, and what the man acquires is permanent and living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man is put.—*Emerson.*

A perfect gift thy Father gives to thee—
Thyself, with all thy powers. Yet all will be
Imperfect, weak, and in captivity,
Till thou, his child, give all thyself away
To God and to thy brother, day by day.

—*Theodore C. Williams.*

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

January 20 to February 20, 1918

Held daily at 9 p. m.

*The old Thoughts are as Waters that are Passed
Away and I am a New Creature in Christ Jesus.*

PROSPERITY THOUGHT

January 20 to February 20, 1918

Held daily at 12 m.

*I Am Renewed in My Consciousness of the Christ
Riches.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from January 16th to February 16th, 1918:

January 16th to February 1st—John 14:1-3: "Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."

February 1st to February 16th—Rev. 21:6-7: "I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

It is never wise or safe to give one's will over to another person. Give your will up to God only, and see that you do this, not in a negative, ignorant way, but in a positive, understanding way. We expect our patients to make themselves receptive to God, through the Christ within, then we know they will be receptive to the true Word spoken in their behalf.

The will is that within the individual through which he chooses or determines his mode of action. Through the will he says, "I will" or "I will not," according to his understanding of good. It is right to deny one's personal will,

for in this way one puts away selfishness and the limitations of the mortal man, and makes a union with the Divine Will. But to give one's will over to anything less than the Divine Will is to weaken it, and open oneself to all kinds of negative thoughts and conditions. This is one reason we do not favor spiritualism.

The first article in the booklet, "Questions and Answers No. 1," explains our reason for taking the stand that Good is the only reality. It is safe and wise and right to always stand true to the Principle that "There is only One Presence and One Power in the universe, the Good Omnipotent." This, believed in and realized in consciousness, will heal every ill of mind, body and affairs, and lift one up into the Christ consciousness of abiding light, life, love, peace, joy and satisfaction.

* * * * *

If Jesus had died, in the sense that mortal man dies, his body would have gone to corruption, and he would have lost it in the grave. The salvation which Jesus Christ came to bring to light, to demonstrate and make possible for mankind to attain, includes the body. Jesus had such a *consciousness of life in the body* that the life principle resurrected his body.

Jesus died daily to error and mortal limitations, thus establishing an abiding consciousness of Life as the only reality. The physical suffering of Jesus on the cross was light compared with the mental agony which caused him to sweat great drops of blood in the garden of Gethsemane, and to cry out on the cross, "My God! my God! why hast thou forsaken me!" This was his death to the sense of personality or the limited, mortal consciousness, the only thing that really could die in one who recognized and demonstrated so fully his union with the Father.

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You have thought that through the reading of many books you could find God. What you need, first of all, is spiritual realization. Then you may gain some real knowledge through books, for the Holy Spirit within you will re-

veal to you the truth in them. But much reading along doctrinal lines before one has become consciously unified with his own indwelling Spirit of Truth is very confusing.

You need to look away from the realm of form to the formless, the Absolute—the realm of Divine Ideas. You cannot work from the centers in your body consciousness until you have learned how to handle ideas. True, you need to center your attention within to find Spirit, but do not think so much about a definite location, for every atom of the body is alive with the life, substance and intelligence of Spirit.

Direct your thought within, centering your attention at a point just back of the heart, and think about the omnipresence of God. Say, "Thou only," seeking not a form of any kind, but omnipresent Mind, Intelligence, Love, Life, Substance, Strength and Power. When you come into the realization of this Great Presence and feel within you the quickening love and life, make a union with it by declaring your oneness with it. Then you can begin to take up the different centers in your body through which spiritual ideas express more specifically. The booklet, "Questions and Answers No. 1," gives the location of the centers of consciousness, the name of the disciple they represent and the particular spiritual idea that is brought into expression through each center.

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The reason the Sunday lessons in Unity, and many other Bible texts are not worded exactly as in the King James' Version of the Bible, is because we prefer to use the American Standard Revised Edition of the Bible.

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In getting at the meaning of Proverbs 31:21, it would be well to read the 10th verse of the same chapter. Here we find out to whom the writer refers: "Who can find a virtuous woman? for her price is far above rubies." Spiritually interpreted, the woman here is the soul. The term "virtuous" means not only chaste and pure from a moral standpoint, but refers also to the possessing of those active

qualities of power, strength, potency, efficacy, excellence and merit. One who has, through the light and power of the Spirit developed his soul to the degree that these qualities are in expression in his life, has indeed come into possession of a priceless treasure.

The woman (soul) would not be "afraid of the snow for her household: for all her household are clothed with scarlet" (verse 21). Her "household" are the thoughts and states of consciousness in man, and the "snow" represents hard, cold, crystallized, material thoughts, devoid of the warming, stirring qualities of love and life. She is not afraid of these conditions entering into her active, loving, good-accomplishing household, for all of her thoughts are "clothed with scarlet." Scarlet is the color symbolizing life, and the more abundant Christ life which she is constantly realizing, fills and thrills every avenue of the being of the individual who has found within himself this woman-soul.

May you be abundantly blessed and guided into the full understanding of the Truth that makes free, causing you to know and realize that in Spirit there is no age and no aged conditions, but you are constantly being renewed in mind and body, unto life eternal. "You are the ever-renewing and ever-unfolding expression of Infinite Life and Youth."

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John the Baptist represents the outer or intellectual consciousness in man; Christ, the Spiritual consciousness. Jesus said of John the Baptist that the least in the kingdom of heaven was greater than he, and that John must decrease and the Christ increase. This means that the least of the spiritual thoughts in man is greater than the mightiest reasoning of the intellect. The intellectual concept of things must give way to the understanding that comes through the Holy Spirit.

When the quickening of the Spirit takes place in the consciousness to the extent that the Christ within is realized and felt and known, one depends on the inspiration of the

Spirit, rather than on the reasonings of the intellectual man. Thus we are admonished to "trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).

There is nothing hidden from man when he learns to look to the Holy Spirit as his understanding, instead of seeking wisdom through outer means. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth *all* things, yet he himself is discerned of no man. For who hath known the mind of the Lord that he shall instruct him? But we have the mind of Christ."

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The world of error and sense is to be destroyed from off the face of the earth, but we are told the earth "abideth forever." The people of the earth are being educated; it is not God's will to destroy them. Through holding to error many are seemingly being destroyed. However, it is really no worse to die in war than to die of some loathsome and painful disease, as so many are doing everywhere. In due time all will be brought into their Divine birthright of life and peace and health, and the Will of God will be done in the earth (body) as it is in heaven (mind). Please see the booklets, "Truth Demonstrates Itself," and "The Kingdom of Heaven is at Hand."

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We consider our time spent to better advantage in studying the Truth and seeking to live it, helping others to do the same, than in criticizing the doctrine of others. We do not deal with the letter of the word, but see back of all types and ceremonies some spiritual truth. The real Sabbath

is not a day of the week, but a state of mind, as explained in the booklet, "Casting Out Demons." If one is not in the proper state of mind he cannot keep any day holy, and if he is in the consciousness of Spirit he keeps *every day* holy unto the Lord. "The letter killeth, but the Spirit giveth life."

The Sabbath has been explained in our publications, but we would not wish to take it up in connection with the Seventh Day Adventists' teaching, because we do not seek to enter into anything that would seem like a controversy with those of different religious views. We bless all, and leave them to the guidance of the Holy Spirit, helping anyone and everyone as opportunity presents itself.

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"For if ye forgive not men their trespasses neither will your Father forgive your trespasses." All the hateful, unforgiving thoughts that you think toward others find a lodging place in your own consciousness, and bring about your illness and suffering. The stomach, bowels and heart cannot manifest wholeness and harmony when unloving thoughts are treasured in the consciousness. The act of forgiveness is a freeing thought, and you should exercise it for your own good as much as for the good of the one forgiven. When you forgive freely your consciousness is unbound from all limiting thoughts and ideas, and the healing love and life of God in you do their perfect work.

God is not a being or person with form, but God is Spirit—Mind, perfect Ideas of Life, Love, Substance, Intelligence, Power and Truth. These qualities of Spirit cannot find place in your mind and body-consciousness to do their renewing, redeeming work, unless you first let go of the thoughts of the adversary. It is really very foolish to punish oneself just because one is so anxious that another, who has done him a wrong, shall be sufficiently punished. It is like the child in school, who, because he is angry with the teacher, refuses to study his lesson, thinking thereby to get even with the teacher, while all the time he is hurting himself by limiting his education, which he is sent to school to

acquire. You reap as you sow. The good seed brings forth good fruit. "Freely ye would receive, freely give," applies to the law of forgiveness.

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The great uplift which you experienced was due to a quickening of the Spirit, and your whole being was illumined. But you lose nothing when you "come back to earth with a thud," as you mention in your letter. One cannot remain in an exalted state of consciousness until soul and body are lifted up together. One has to go through the overcoming and putting off of the mortal consciousness, hence, the injunction of Jesus Christ to deny self, take up the cross daily and follow him. The cross is that which crucifies one to the limited, personal, self life; that which denies and crosses out error and limitation. Through affirmations of Truth and meditation upon the things of Spirit, the whole being gradually awakens into newness of life. This is the "new birth." Please see the booklet, "Attaining Eternal Life."

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It seems to us that the reason for your disappointment is that you are putting a personal desire before the will of God. The secret of obtaining our heart's desires is to delight ourselves in the Lord. If we do this we find peace, joy, contentment and satisfaction, such as we had not dreamed possible. Any desire that may not be for our happiness and good will drop away from us, while those aspirations which are really born of the Spirit will be fulfilled. We find, too, that what seemed to be purely personal desires, which we have given up willingly for Christ's sake, are later returned to us with all inharmony removed.

As long as you are "heartbroken" and "sad" you are not delighting yourself in the Lord, so how can he give you the desire of your heart? See Psalm 37: 4-5. "Commit thy way unto the Lord." This means to give up your personal will, saying from the heart, "Not my will, but thine be done." This thing that you are so greatly desiring may be the Lord's will for you. We are not saying that it

is not, but in order to bring it about you must take an altogether different attitude of mind regarding it. "Thou shalt have no other gods before me."

We know by experience that personal things of themselves *do not satisfy*. The only true and lasting satisfaction comes through seeking and finding the kingdom of God within one's own mind and heart, then the promise, "and all these things *shall be added* unto you," will be fulfilled.

Unite with us daily in this prayer regarding that which you desire:

"I place myself and all my desires and affairs fully into the hands of the Lord, trusting his infinite love and wisdom to bring about that which is for my highest good. Not my will, Father, but thine be done."

In this way you will loose the tension of the mortal, and the Father's loving will can be made manifest in your life and you may rest assured that his will brings you only good.

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It is quite clear to us that the keynote of your seeming inharmonies, and their continuation, is the attitude of mind you take toward them—the idea that they come from God and are for your good. Read carefully the booklets, "Points for Overcomers No. 1," and "Truth Demonstrates Itself." In doing this, you will discern that since God is *good*, he can send only good to you. All inharmonies, illnesses and lack come not from the loving Father, but from your own unwise and ignorant thinking. Your very belief that they are from God, and are for your good, is a strong factor in keeping them in evidence in your life.

The "Lord" mentioned in the 26th chapter of Isaiah, means the Law. When the inhabitants of the earth come into the understanding that their sorrows, contentions and sufferings are altogether the result of their own wrong thinking and doing—the working out of the law of sowing and reaping (See Gal. 6:7-8)—they will learn righteousness. There is no impetus to change their ways so long as they believe their ills are sent to them by an arbitrary God,

who is just as liable to send them sorrow for doing right and good for doing evil, as otherwise.

With the understanding of the true meaning of the "Lord" in this chapter, and that the judgments and chastening referred to are simply the working out of the law, you can easily discern that to trust in Jehovah is to trust in the Good and give no place, even in thought, to belief in limitation and inharmony.

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Almost everyone who has put away his old ideas of a sky heaven and a personal God, and Savior Jesus Christ (whom Paul said we should henceforth know no more after the flesh, II Cor. 5:16), and has not yet learned to really recognize and rejoice in the presence of his own indwelling Lord, passes through a stage wherein he feels just as Mary did when she found the tomb empty and stood without weeping, saying, "They have taken away my Lord, and I know not where they have laid him" (John 20:13).

Mortal man must relinquish the personal idea of God and Christ, and come to know the Father and Son as they really are—Spirit, a living, creative power and principle within the innermost of one's own being, and pervading the entire universe. Flesh and blood does not reveal this to any man, but the Holy Spirit who searcheth all things, yea the deep things of God, reveals them unto us.

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You need to change your ideas in regard to Jesus and the Father and then the conditions in your life will speedily change. As long as you connect God and Christ with the thought of death and sorrow, just so long will you continue to experience these things. Read carefully the booklets, "Truth Demonstrates Itself," and "Comfort Ye My People," and you will see that the will of God for all his children is not evil, but good. God does not send sickness, poverty and death to people, but the Father of Love and Life wills only joy, understanding, success, health, happiness and abundant supply to all mankind.

When Jesus Christ comes to one, whether in a dream

or vision or into one's consciousness, where he should always be felt and recognized, it is to bring healing, more abundant life, peace and good. Jesus said, "And I, if I be lifted up will draw all men unto me." This means that we must not associate the name of Jesus Christ with death and trouble, but see him as he is—the loving Savior, who comes only to bring more abundant life and joy and wholeness to light. In this way we lift him up from the earth plane, and through associating him in our minds with the true, the pure and the perfect, we are ourselves raised up out of mortal conditions into the realization and demonstration of the health, wisdom, prosperity, peace, joy and satisfaction that we desire, and which is our birthright as children of the living God.

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God, the One, All-Pervading Spirit or Mind, can and will stop the war, but it will be done in and through the people of the earth. The work of righteousness in and through the thoughts, words and acts of mankind shall be peace, and the effect of this righteousness quietness and assurance forever. See Isaiah 32:17.

God is not a being with power, which he can use as a man uses a club, but God is Power. There is only One Power in the Universe and that is God—Good. But in man, who was made in the image and likeness of God, this power is entrusted. If man uses this power, which is God, in destructive ways, who can hinder him from bringing upon himself the inharmonious results?

"Except those days should be shortened there should no flesh be saved; but *for the elect's sake those days shall be shortened.*" "*Ye are the salt of the earth*"—the quality that preserves, keeps it from being destroyed. "*Ye are the light of the world*"—that which will eventually put out all darkness.

The "elect" are those who know and understand and are demonstrating the Truth. They are using their God-given Life, Love, Power, Might, Wisdom, Intelligence and Substance, which is God, in constructive ways. They are working in harmony with the Law of Good, and are not only

bringing forth within themselves a strong healing, illumining, uplifting, redeeming force, but they are, through their daily thoughts, words and acts, sending it out into all the earth. This consciousness of the Absolute Truth is finding a place in every mind and heart that is at all open to the things of Spirit—God. So the Light is spreading; people everywhere are becoming more awakened to the pure, the true and the good, and the very race consciousness is undergoing a change. We are rapidly nearing the time when not only the present war will cease, but “they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, *neither shall they learn war any more.* But they shall sit every man under his vine and under his fig tree; and none shall make them afraid.”—See Micah 4:3-4.

Think more of the power of true thoughts. Speak words of love, peace, life, order and perfection, and unite with us daily in bringing peace into the earth, as suggested on pages 442 to 445 of the May UNITY.

RECOGNIZE TRUTH EVERYWHERE

Wherever you find Truth, no matter how it is clothed, or what name it bears, recognize it and declare it.

Thus will you become a messenger of truth, a lamp of effulgent light—a ray of the Infinite.

A true investigator is one who is free, faithful and fearless.

He is unhampered by rules or formulæ. He is not tied by system or schools, nor can he enter into any schemes, for in all things he is led and guided by the Spirit of Truth—the Light of Reality.

The Christ in Jesus said: “If ye continue in my word then are ye my disciples indeed.”

The Word is Life, the Word is Light, the Word is Law. For the Word is the Christ—is God manifest for the guidance of humanity. The word in its outward manifestation, as in its inward significance, is love.—*Washington News Letter.*

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

THE PROMISES OF JESUS FULFILLED

The many promises of Jesus the Christ of continued activity in the affairs of men have been the bulwark of Christians for nearly 2,000 years. Yet these promises have not been accepted as fully as they were intended, because men have not had the understanding of Spiritual Law.

When Jesus, in John 14:13, said, "I go unto the Father. And whatsoever ye shall ask in my name, that will I do," he meant that he should enter into spiritual consciousness with his Source, the Father. Then he would have even greater power to help those who love him and keep his commandments. "And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth. I will not leave you desolate: I come unto you." We now understand how the clarified mind of Jesus made a conjunction with the Creative Mind (the Father) and the Divine Natural (Spirit of Truth), bringing the three into conscious activity in the minds and affairs of all those who join with them through faith, which is the highest form of mind concentration. Jesus' promises of continued help, and increase of spiritual power to his followers, is so positive and convincing that it cannot be ignored by a real Christian. He not only promises all the power to his followers which he had, but even greater power and greater works: "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father" (John 14:13). He knew that when he had made full spiritual unity with the Father

he would have greater power, and be able to give that power to others, in larger degree than when personal consciousness took part of his attention.

Jesus understood the law of spiritual coöperation and made it operative among his followers in this promise: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19). Then "ask whatsoever ye will in my name and it shall be done unto you."

A body of people, followers of Jesus Christ, and known as the Unity Society, have for many years had a living faith in the promises of Jesus and they have prayed day and night, year in and year out, for the past quarter of a century for the healing of people everywhere who would join with them in faith. That the results fully justify the truth of the law laid down by Jesus, the thousands of testimonials published in Unity Magazine amply prove. That even "greater works" than these are to follow we well know. These few extracts from letters received from the "two or three gathered together" show that "His name" has healing in it fully as potent today as ever in the past:

HEALING

Manistee, Mich.—Mr. M., for whom I asked prayers in July was supposed to be near death from tuberculosis; had every symptom and no one thought he could live more than a few weeks. He was reduced to a hundred and twenty-one pounds. From the hour I wrote you he began to improve and gained so rapidly that he was the wonder of the whole community. Now he weighs one hundred and seventy-two pounds, is working every day, and says he feels as well as he ever did. There is much rejoicing and praising God in that household.—*Mrs. A. H. B.*

Pasadena, Cal.—I am fifteen years old. From the time I was three days old until the thirteenth year of my life my bowels had to be moved by artificial means. After my mother had studied Unity she began to pray for me and relief came at once. After the first three months I took no medicines, and the hours of pain were ended for me. The

words used may help another: "Divine activity is omnipresent and I recognize it in every cell of my bowels. The perfect, free-flowing life of Spirit is doing its perfect work eternally and I do not doubt it now." By this word I was also healed of a throat affection.—*E. M. B.*

Arcata, Cal.—I thank you for the wonderful help for my ankle. When I went to the hospital the doctor said I would have to stay at least three weeks. I improved so wonderfully that on the morning of the tenth day the doctor, after examining the injury, said there was no reason why I could not go that day. It was wonderful to him how quickly I recovered, because he was sure it was a compound fracture and would take months to heal perfectly.—*Mrs. S. R.*

Berkeley, Cal.—I feel that my feet are well, so will not need your prayers any longer. For thirty-five years I have suffered with my feet. I have been to the best specialists in the country and have been relieved for only a short time, so you will understand how thankful and joyful I am to walk without pain.—*E. I. G.*

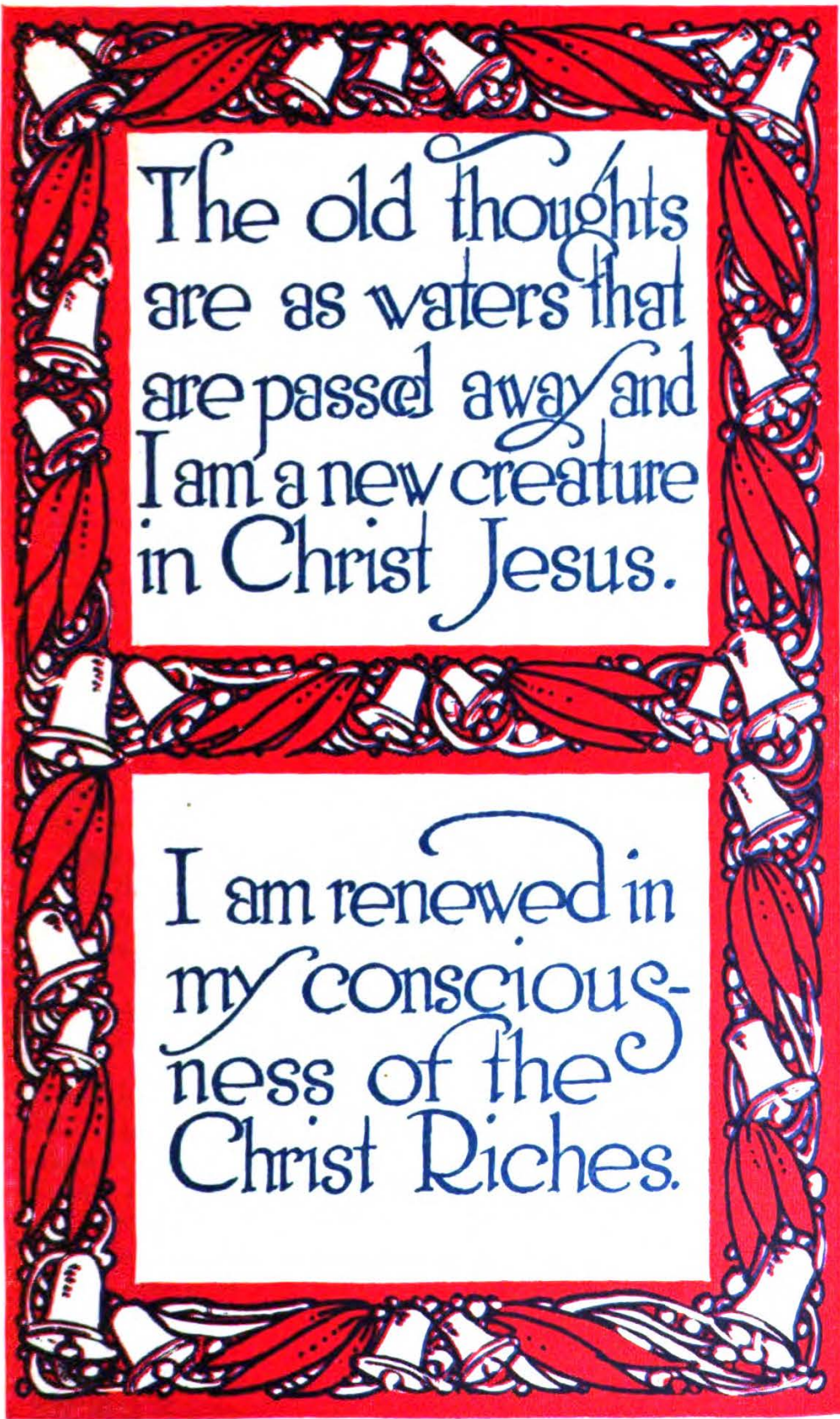
Seattle, Wash.—Mrs. B. was healed almost instantaneously of a tumor which she had been carrying in her mind and body for about four years.—*S. L. F.*

London S. W., England—My daughter and her husband had no ill effects from the mad dog's bite. Thank God from whom all blessings flow. It is with gratitude that I send this report.—*Mrs. M. T.*

Parsons, Kans.—My wife had a very serious operation and lay at the point of death for eight weeks, no one expecting her to leave the hospital. We finally took her home, and hearing of Unity, called for a healer who came out. The next day my wife was better, and today is practically well. At the same time I was out of work and heavily in debt, which I mentioned to the healer. I did as she directed and am glad to say that my business has increased ever since. Since taking up Unity the world seems different, and things look very bright. Kindly publish this acknowledgment of God's blessings.—*C. R. P.*

Idaho Springs, Colo—I have been doing very hard work for a week without the use of my truss. Your work in coöperation with the Father is wonderful. It is the first time I have been without a truss for eleven years. My little boy, who was deemed incurable with epilepsy, has been healed.—*R. E. B.*

Glens Falls, N. Y.—Last spring I was taken quite sick, and the doctor said I had appendicitis and would have



The old thoughts
are as waters that
are passed away and
I am a new creature
in Christ Jesus.

I am renewed in
my conscious-
ness of the
Christ Riches.

to be operated upon. I wrote you for prayers and after a few weeks began to get better, and now, thank God, I am entirely well. I also wrote in regard to my husband's cough that had bothered him for years, and now he does not cough at all.—*Mrs. A. M. R.*

Sultan, Wash.—My grandson had partly dislocated his neck, and was suffering with such intense pain in throat and head that he could not swallow even water nor turn over in bed. I wrote you for prayers and praised God, and in less than two hours he could drink and eat, and the next day was completely healed.—*Mrs. M. W.*

New Florence, Pa.—A few days ago I wrote you for prayers for my baby, who had a bad case of bowel trouble. He is entirely healed.—*Mrs. R. E.*

Oblong, Ill.—When I wrote you about Mr. M. he was so bad with rheumatism that he could not walk across the house. In less than three weeks he was out working, and says he cannot tell he ever was bothered with rheumatism.—*E. B. McM.*

Melones, Cal.—Mrs. M., for whom you have spoken the Word, is still improving. Her hearing was restored two hours after I sent you the telegram, and the appearance of fever is gone.—*Mrs. D. A.*

Los Angeles, Cal.—My husband apparently had not many hours to live when I sent you the telegram, but the answer was swift and sure. It was almost as if God said, "Take up thy bed and walk."—*Mrs. G. S.*

Route 1, Lake Bay, Wash.—If any reader wants to hear from one who has been relieved of hay fever and asthma, and deafness of 12 years' standing they may write me. I also had severe nervous headaches, taking tablets for them continually.—*Mrs. M. Petrie.*

Lynn Haven, Fla.—I thank you for the blessings received through reading your literature. I had a fall which broke both arms and wrists and injured my back. One morning I asked God to remove the pain, as I could hardly endure it. I have had no pain since and have been helped in many other ways. My husband is entirely healed of a rupture of several years' standing.—*Mrs. G. W. B.*

San Francisco, Cal.—I was troubled with severe pains in the region of the heart, and through your prayers and speaking the word which you sent me the pains have entirely disappeared.—*Mrs. K. R.*

White Bluff, Tenn.—My little girl had all the appearance of a rising in her head, with a high fever, last night.

I had her repeat your health words and this morning she is perfectly all right. Her first words this morning were, "Mamma, God did heal me, didn't he?"—*Mrs. A. R.*

Luling, Texas—My baby is entirely healed of constipation, for which I thank and praise God.—*Mrs. J. S. M.*

Grand Rapids, Mich.—I am rejoicing in the healing of the ulcers on my leg and arm. I had had them for a year. When I wrote I also had a sore of long standing in my mouth, which healed up in a few days.—*P. G. B.*

Henderson, Tenn.—I wired for prayers for M., for what I thought was membranous croup. When I telegraphed it did not seem she could live an hour, but by night she was better and the next afternoon she was up and playing.—*Mrs. S. B. M.*

Redwood City, Cal.—I wrote for prayers for my little boy for earache and sore throat, and he has been all right since, after having been in bed or confined to the house for a week. One night his sister developed the same thing, but as she knows a little of the Truth from Wee Wisdom, which she held to with the best of her knowledge, the abscess broke in her ear the same night, and she is now in better health and spirits than for a long time.—*J. C.*

Dallas, Texas—I suffered from kidney and bladder trouble for years, but now am almost restored to perfect health. My house which was vacant has been rented, and I feel the assurance that it will soon be sold.—*Mrs. C. E. C.*

Vancouver, B. C.—We received your prayers for mother, who was expected to pass out at any time, and she is now improving wonderfully. Through this, and my being healed of nervous prostration and constipation of about fifteen years' standing, many are coming into the Truth.—*Mrs. H. F. G.*

Berkeley, Cal.—My little son's eyes have not troubled him since our prayers with you.—*Mrs. M. E. C.*

Portland, Ore.—After you began praying for my niece, the fever, which was very high, left her and she was restored to perfect health almost immediately. It was wonderful.—*Mrs. E. J. B.*

Santa Barbara, Cal.—I am enjoying such freedom from pain in my teeth and face. I am so well that I do not seem the same person. I am happy that my mother turned to you for guidance. She is freer from worry than I have ever seen her.—*A. M. H.*

New Brunswick, N. J.—I am offering praise and thanksgiving to God and you for the healing of rupture.

After reading your second letter, I lost all fear thoughts, and the lump gradually disappeared.—*R. C.*

Hastings, Neb.—I wrote for prayers for serious stomach trouble and a few hours later was relieved. It was a beautiful demonstration of God's healing love.—*Mrs. J. B.*

Alameda, Cal.—You may discontinue prayers for my teeth. I have healed the ache many times by holding to the one Spirit life and substance, knowing that it could not ache.—*Mrs. A. S. W.*

St. Louis, Mo.—My father-in-law, for whom I asked your prayers, is now up and doing splendidly, notwithstanding that the doctors said he had cancer of the stomach and could last but a little while.—*B. T.*

Duluth, Minn.—My eyes are cured after wearing glasses eight years, and my health is much improved.—*Mrs. G. F.*

Madison, Wis.—I was suffering from an infected tooth, but as soon as you received my wire all pain ceased. It is wonderful how quickly I was helped.—*Mrs. H. H. B.*

Lexington, Ky.—Thanks be to God, I was healed through you of headache, in thirty minutes after sending the telegram.—*W. W. S.*

Billings, Mont.—About two months ago we asked prayers for our baby, who had been constipated since birth. On receiving your letter we did exactly as you said, and of course stopped using medicines. We are thankful that she is well, strong and happy. The benefit was noticeable at once. We thank you for your prayers for not only was the baby helped, but both her father and myself.—*Mr. and Mrs. L. T. B.*

Oakland, Cal.—I wrote you for prayers for deafness in my right ear, and I thank God and you that my hearing is now perfect.—*Mrs. S. N.*

San Jose, Cal.—I wrote you last winter for prayers for my mother, and she said it was the first time in nearly twenty years that she had not coughed, especially at night.—*V. McC.*

Lake City, Fla.—I asked your prayers for a cold. After writing I was relieved and rested all night. I am praising God for his blessings.—*Mrs. F. C. P.*

Oklahoma City, Okla.—Last Friday noon M. came home from school with a sprained and badly swollen ankle and arch. She was crying with pain. I wired you immediately, and soon the pain became less severe. The next morning there was very little soreness and no swelling.

Monday morning her foot was as good as ever.—*Mrs. E. G.*

St. Louis, Mo.—I wrote for your prayers for bladder trouble, and have been greatly improved ever since writing you.—*Mrs. O. O. T.*

Girard, Kans.—I asked prayers for my son for hearing, and he can now hear almost as well as he ever did.—*Mrs. F. E.*

Cordova, Ala.—I wrote you for prayers for my daughter L., whose mind was bad, and again I wrote last year for help for my daughter M., whose mind was like a horrible dream. They are now well and are teaching music.—*Mrs. F. E. B.*

Indianapolis, Ind.—I sent you a wire Thursday night for my baby whose throat was affected, and who was dreadfully hoarse. Next morning he was greatly improved and is now entirely well.—*Mrs. J. F. A.*

Pitkin, Colo.—I am always well enough to work, and never have a cold nor headache. I used to have the latter from once to twice a week, sometimes for days at a time, when I could do nothing but lie in bed. It has been five years since I had a headache and it is all due to the Christ healing. I do not get angry nor gossip any more, and am glad when others are blessed.—*Mrs. A. E. Van H.*

Hamilton, Ontario, Canada—I feel that your instructions about holding to mother too much in a personal, fearful way reached me in Spirit, for I have a consciousness that she is being healed by her own indwelling Lord. There is a wonderful improvement in her and everyone notices it. Her stomach is manifesting strength and is assimilating nourishment.—*J. B. K.*

Granite Falls, Wis.—I have a large pet cat who is so much admired that I placed him on exhibition this fall at a fair. He had always been free and seemed to grieve at being obliged to stay on exhibition. In a few days films began growing from the corners of his eyes. They were nearly over the sight of his eyes when I took my troubles to God, just as I would for myself, and almost instantly the films ceased growing and in a few days were almost entirely gone.—*Mrs. A. A. F.*

Danville, Pa.—I wrote you for prayers for my wife, who was suffering with rheumatism. Am pleased to say she is now quite well.—*J. W. J.*

Woodburn, Ore.—You may discontinue prayers for E., for she is well. When I wrote you she was crying with headache, and was so sick. Weekly Unity came in the

mail, and I took it to her bed and repeated affirmations. She quit crying and was soon up and dressed and has had no trouble since.—*C. M.*

PROSPERITY

El Paso, Texas—I wrote you for prosperity prayers for my husband, as he was in need of money to save property that he had been years acquiring. On the last day he had the money and his property was saved. His business began to improve, and has improved steadily. Shortly afterwards a suit was brought against him, resulting in his acquittal, but the publicity given the matter brought him into touch with just the men he wished, and so the suit proved to be the best thing that ever happened to him.—*Mrs. R. E.*

Vallejo, Cal.—Your prayers have been answered, although not in the way I had looked for. I feel that I am beginning to see the remarkable change which has occurred in my affairs, both spiritually and financially. I realize that the change that is not seen is the more important one.—*H. D. K.*

New York, N. Y.—When I first wrote you, our business was steadily decreasing and debts increasing, and health and strength diminishing. The future looked dark, but almost immediately the most wonderful things began to happen. The business was given up in the faith that there was something better, and a good business proposition came to us, that we never could have had until the other was given up. Now we are paying everyone and feel again that we are successful business people.—*Mrs. C. A. H. R.*

Rochester, N. Y.—The Prosperity Bank has been an inspiration. A couple of times when I had no money, and was miles from home, I repeated the prayer of affirmation and received aid from the most unexpected sources.—*A. H.*

Berkeley, Cal.—I have been greatly prospered in being able to meet bills for repairs on the house. I asked for pupils and they came almost immediately.—*E. I. H.*

Louisburg, N. C.—The Divine Power is opening the way for me to pay my debts. A few days ago I had a notice for taxes, and did not have a penny, nor could I see a way to get it. I put all worry out of my mind and prayed, and then went about my work just as if I had paid the money, and in a few days I received a check for a birthday present. I give thanks, for I know it was God who prospered me. I am also cured of constipation.—*Mrs. J. S. L.*

Battle Creek, Mich.—Some months ago I wrote you

regarding my financial affairs. They have cleared up splendidly and are rapidly assuming a firm and solid basis.—*A. L. S.*

Trenton, N. J.—I asked your prayers in regard to a position and I received, not only the consideration of one, but two positions, for which I am so grateful.—*M. E. McD.*

Ashburnum, Peterboro, Canada—A few weeks ago I wrote for prayers to aid me in securing better surroundings. Two days after I wrote I was able to secure a nice home, and several unlooked for blessings happened, and I am sincerely grateful.—*M. G.*

Pittsburgh, Pa.—At the time I wrote you, obstructions of all kinds seemed to cloud my supply; but, thanks to God and your prayers, all my needs have been met. Money and all good things have come to me from the most unexpected sources until it almost seemed more than I could comprehend. How grateful I am to God for the blessed light of Truth! What a world of good comes to us when we are grateful for our blessings and see and acknowledge them.—*M. B.*

Riggins, Idaho—I wrote for prayers in financial affairs, and obtained a position three days after. Later I received several offers and am now teaching. I cannot thank you enough.—*F. C.*

Prescott, Ariz.—I am so pleased to say that I have been greatly prospered the last few weeks. I have had all the work I could do, and I feel that all things are working together for good. May the whole world soon know of God's great goodness to us all.—*A. B. T.*

Belmar, N. J.—We have been working for the past month, which work we received after you sent us the Prosperity Bank, and began praying for us. Since studying Unity I am a different woman. I am relieved of the rheumatism, and success crowns all our efforts.—*Mrs. A. S.*

St. Louis, Mo.—My daughter has obtained a permanent position to teach, and I am sure you will rejoice with me in this wonderfully quick demonstration.—*T. J. K.*

New York, N. Y.—I received your little Bank and have been prospering ever since. Am happy and contented and can do my work quicker and better. My health is improving so rapidly. My middle finger was so bad I could not use it to do anything, but after affirming, "God the Good is all there is," I went about my work, and in two hours my finger was healed, for I have not felt the pain since.—*Mrs. B. S.*

San Francisco, Cal.—Several months ago I wrote for prayers that I might be returned to my old position. I was reinstated the first of September, and I am so grateful.—*M. C. K.*

Los Angeles, Cal.—Your prayers for prosperity have been wonderfully felt by the family. My husband has a permanent position, and we have had many wonderful demonstrations financially.—*Mrs. U. S. P.*

Harrison, Ark.—Your prayers were answered. I secured employment, and my health and strength were equal to the performance of the duties assigned me.—*Mrs. D. B.*

Redlands, Cal.—I wrote you for prosperity prayers and soon after had a marked demonstration, receiving a sum of money from a most unexpected source, which enabled me to pay a debt I was most anxious to meet. The finger nail about which I wrote is growing on again in a perfectly normal way, and what looked like a rough, thick, ugly nail is now developing into a smooth, perfect finger nail.—*Mrs. H. E.*

Denver, Colo.—I cannot begin to tell you how much prosperity we have enjoyed since being under your ministry. My husband was asked to accept a position that he did not know was open, and now he receives more in a week than he did per month this time last year. We are in better health also.—*Mrs. K. L. S.*

Oakland, Cal.—Just a week ago I wrote you for prayers on account of financial difficulties, but the very next day my husband settled some business which met the need. Before writing supplies had seemed very scarce, but since then our basement and coal bin have been filled. Everything is running along smoothly and I am very happy and thankful to God.—*Mrs. E. H. M.*

Los Angeles, Cal.—Things began to look better the day I wrote you and a short time after we sold a small piece of property, and realized a nice sum.—*Mrs. C. M. A.*

Fort Moody, B. C.—Since taking up the Prosperity prayers it is just marvelous the way things are coming about—money coming in from all quarters.—*Miss F. M. C.*

Bergen, N. Y.—We sold our house for a good price, and paid our debt. Thank God.—*Mrs. L. S.*

Fairview, Okla.—Since writing for the Prosperity Bank I have been very successful in receiving money. My aunt, who sent for a bank when I did, sold her house for the sum desired, just five days after receiving the bank.—*Mrs. C. H.*

Mountain Park, Okla.—I asked prayers for my son who was out of work, and this morning I received a letter saying that he has a position.—*J. P.*

Washington, D. C.—My rooms have been filled since I wrote for prayers for prosperity.—*A. E. C.*

Fresno, Cal.—We had a wonderful demonstration in selling our little home. My husband had become discouraged and said he did not believe we could get enough cash to make the payment coming due on the place, but I knew the All-Wise Father would care for us. Just a day before the payment came due, a lady with whom we were not acquainted called us on the telephone, and bought our place by trading us a little house and lot, which was just what we wanted, paying the rest in cash, which tided us over.—*Mrs. F. S.*

PROTECTION

Paris, France—I wish to thank you most heartily for all the good you have done for me. My health has improved wonderfully, and I have gained fifteen or twenty pounds in weight. Also, while at sea I was not one bit worried, although we were attacked twice. I felt as safe as if I were at home. I have also been promoted. I am satisfied that all these things have come to pass because of your ministry.—*S. J. L.*

Ballou, Wash.—I have been taking Unity, both weekly and monthly for a year, and cannot tell you how much they have helped me. We have healed our baby of many things, and by blessing him every morning, telling him he is God's perfect child, he does not get hurt. The other day he was playing by a window held open by a stick, and pushed the stick out. The window came down full force across his little hand, but it never even left a mark.—*Mrs. S. M. D.*

Fulton, N. Y.—Some time ago a friend wrote, at my request, for prayers for my two sons in France. They have just finished their work as ambulance drivers and write that while shells were falling all around they were kept safe from injury.—*Mrs. E. J. P.*

HELPED BY UNITY LITERATURE

Watertown, N. Y.—I find "Trusting and Resting" the most beautiful and helpful thought—a gem.—*Mrs. E. M. K.*

Portland, Ore.—I never found a *Weekly Unity* so brimful of good things as the one of November 3, 1917. I had the appearance of "stuffy head" and cough, but for some reason had not sent the letter I had written you, when in came *Weekly Unity* with all the necessary information to start me in the right path.—*Mrs. B. W. A.*

Battle Creek, Mich.—I wish to thank you for the good I have received through *Unity* literature. Health has been restored in my family, and an operation avoided, through faith in the All-Providing Substance.—*Mrs. S. T.*

New York, N. Y.—Your November *Unity Magazine* is perfectly fine. It is concise, plain and to the point, easy for the beginner to understand and just right for those who are not new to the doctrine. I do not mean to set myself up as authority, but I have followed this line of thought through various so-called cults, and I find your teachings so easy to understand, and so far-reaching, that I feel I must tell you about it. It is gratifying to me to be able to reach my friends and relatives through giving them the literature needed, and they in turn interest their friends, so calculate for yourself the immense good you are doing.—*Mrs. J. D.*

Detroit, Mich.—The books, "*Lessons in Truth*" and "*Christian Healing*," mean more to me than the best meals ever set before me. Their contents were more than a meal—they were a feast to a starved soul, who needed God so badly. I had practically lost my mind, and had the idea of hereditary insanity to contend with. I knew I had worried myself into the condition, and I found my way back through practicing the presence of God every minute. It is a grand privilege to be counted one of the Father's servants in this great work. It makes one feel like he was "walking on air," the uplift is so wonderful. *Unity* surely is a wonderful blessing—God's comforter to many.—*B. J. G.*

Norton, Va.—I enjoy the *Unity Magazine* and as I review my life for the last three years, since I have known you, I cannot help feeling that it has been altogether richer, fuller and happier.—*Mrs. G. D. K.*

Salt Lake City, Utah—I gladly send my mite, the price of a brick, and would be truly happy to send the price of one hundred bricks if I could, and that would be small in comparison to the good we have received through your grand and noble services in the last year. My husband still works at the same place, and I am happy to say I am still growing step by step in Truth. I feel truly grateful to God and to you for the radiant light I am receiving each day; yes,

mean each hour, for I have surely found the truth which makes us free, which brings peace, happiness and love. I pass my books on to others so that they may find the lighted path.—*Mrs. E. T.*

Vancouver, B. C.—I wish to express my appreciation of your teaching. The Bible, always more or less treasured by me, seems in the light of your comments and interpretations like a new book—a new revelation of infinitely more value than ever it was before becoming acquainted with your writings. Words fail to convey the pleasure and profit I experienced in reading the article, "Holy Ghost—Holy Spirit." The whole of the August issue is most helpful.—*G. T.*

Otter Brook, Nova Scotia, Canada—I have received much inspiration from reading the September UNITY.—*Miss L. McL.*

Washington, D. C.—I love the *Weekly* and monthly UNITY. One cannot help discerning the universality of its teaching, seeing Good in all, but refusing all circumscribed ideas of God. "Crowned by Law," by Edna Carter in September UNITY is exceptionally fine. Your article on "Spiritualism" has been very helpful to me, and I thank you for it.—*Mrs. B. E. K.*

Dunn, N. C.—The Lord bless thee and thy works is my prayer. I am being wonderfully blessed of the Lord. I love Unity. I have been taking UNITY magazine for about two years and how I have been helped in learning Truth. I praise God and bless Unity for what it has been to me. I have also been wonderfully prospered.—*J. R. B.*

Gary, Ind.—UNITY has been the wonderful upliftment of my whole family. Life has taken on an entirely different turn through the understanding of Truth. My husband used to scoff at religion, and now we never get through talking of this wonderful spiritual understanding that has come to us.—*Mrs. W. G. G.*

Oakland, Cal.—It has been nearly five years since we received our first Unity Magazine, since when its teachings have been of inestimable value to us. During this time your ministry has brought joy and peace, and such an unlimited amount of good into our lives. You have spoken the Word of Truth which has eradicated sickness from my loved ones. Your ministry saved my life after an automobile accident; has brought freedom from debt and from worry, and yet we feel we have touched only the outer edge of the good which is awaiting us, and all who seek.—*E. R. E.*

Blaine, Wash.—For some time I have been reading Unity Magazine and know that through its teachings I have found my haven of rest. Where before was unrest and fear and a general dissatisfaction of life, today I find rest and peace and joy—looking forward to the unfolding of the treasure house of God.—*Mrs. E. W. M.*

Tampa, Fla.—Thank God for the Truth set forth in Unity Magazine. The October number has been a great aid; the outside page, "Instant in Prayer," especially so.—*E. J. M.*

Yamhill, Ore.—It has been over two years since we took up the study of Unity. At that time we were in such financial difficulties that we could not see our way out, but thanks to the Truth we have been able to meet our obligations. It is simply wonderful the ways that have been provided, and I am more convinced every day of God's willingness to help us if we only know how to ask. At the time I took up Unity's teaching I had uterine trouble. I was hardly able to do my work and could only walk a short distance. I commenced to declare the Truth for myself, holding the thought that all the organs of my body were doing their perfect work. The result was that the inflammation subsided, my back grew strong and for a year and a half I have worked out of doors, sometimes taking the place of a man in the field, and sometimes walking ten miles without inconvenience.—*A. L. L.*

Ngaere, Taranaki, New Zealand—I thank you for the help you are to me. Life is easier for me in many ways and I am gaining confidence. I am much helped in my reading of Charles Fillmore's "Christian Healing." I take the daily affirmations and am making a study of the lessons. I also received much help from "Miscellaneous Writings," by H. Emilie Cady. Life is altogether brighter since I first started to study Unity and I feel grateful to God for the first books that came to my notice.—*J. B. T.*

Grass Valley, Cal.—It affords us much joy to receive your letters, booklets, etc., with marked paragraphs, and the beautiful meditations which fit into our needs, or accomplishments and blessings. You will be glad to know that the Spirit enters our home in new measure each time your messages arrive, and we thank our Father for new signs of prosperity. We live the simple life here in a pine forest of the Sierra Nevada Mountains, and I learn many beautiful lessons from universal life. The little squirrels teach me fearlessness and grace, as they leap from limb to limb. The

little flowers at the foot of the same tree tell me to keep my face ever upturned to the sunlight of the Father's love that we miss not some rare blessing. The woodpecker, ever pecking away and climbing upward in faith that the provender is there, teaches faith undaunted. Blessed, indeed, is the life of the overcomer. Your messages are so full of the Spirit of all-pervading Love. Peace is within your walls and prosperity lingers always at your gate, while Love Divine broods over all.—G. W.

Springfield, Mo.—My rejoicing is not so much in results obtained in my study as in knowing the law, like the student in mathematics, who does not wait until he has solved the problem to rejoice, but his heart is filled with joy when he understands the principle.—R. B.

Terre Haute, Ind.—I have stood in the pulpit and tried to preach sermons from the words, "Christ, the resurrection and the life," as spoken by our Savior, Jesus Christ. But I can truthfully say that I never did get the true meaning of Christ's words until I became a student of Unity publications. I am now praising God for the great light of Truth, which has come into my spirit, soul and body through the study of your publications, for now I understand and know that Christ is my resurrection and my life. Christ is the resurrection of my own real self, and is today working great things within me. I praise God for the booklets by H. Emilie Cady entitled, "Finding the Christ in Ourselves," "All Sufficiency in All Things," and for "Lessons in Truth." The two lessons, "Denials" and "Affirmations," have proved to me great things that I have so long desired to know. I now know that there is no life apart from Christ, and only in him do I live and move and have my being. I know that God made man in his own image and likeness. With the passing of the old year I rejoice that old thoughts and old beliefs are passing away and all things have become new. I now have a new heaven and a new earth, and this whole world is newly inhabited to me, for I can understand that all people everywhere are brothers and sisters with one Father-Mother-God. Knowing this to be the Truth I can love my neighbor, for to hate anyone would be to hate God and my Real Self. I am also glad to know that all real life is God, and that it cannot be measured by length of days, months and years. God's great supply of life is unlimited. To know God aright is to put on immortality here and now. Truth has taught me that no one can count on getting to a place called "heaven" through what is called death or the

grave, for heaven is not gained only through dying to sin. This is the only death Jesus taught. When he sent his disciples forth he commanded them to raise the dead, that is, awaken people out of their sinfulness or ignorance of mind into the knowledge of their own indwelling Christ.—*E. L. G.*

Los Angeles, Cal.—The way grows brighter day by day. For years upon awakening in the morning I have taken an hour for prayer and meditation. Oh! glorious hours! Tongue could not express nor pen write what they have been to me. When darkness has seemed to cloud the hour—light has been given and love poured an abundant stream into my life. My life, viewed from the external, has not been an easy one, but I am thankful for every thorn that has pierced my sensitive nature, for they have been blessings and means of growth. It is my prayer that the healing power in me be increased, and that I may speak the Word of wisdom and comfort to the sorrowing ones that come for help. I am loving you always, and praying that added power and light be given you.—*S. J. S.*

London, England—Our times of Silence remind me of the evenings in the tropics, when the birds fly past from the fields in which they have feasted and enjoyed themselves all day, to the trees in which they take lodgment for the night. There is at first quite a tumult—such chattering—as if each bird wished the other to hear of his grand doings and feastings! Gradually the silence steals over them and they tuck their heads under their wings and are at rest. So with us, when we gather together our thoughts and bring them in from the fields of various activities. First, there is the rush of events—all thoughts wishing for a separate hearing, but gradually the “still small voice” gains the mastery and “all the birds are still.” The thoughts are at rest under His wings, and we are refreshing ourselves with more strength, more power, more love for the further expression of our Godhood.—*F. W.*

Occasionally the Silent Unity Society receives appeals for spiritual help from people who do not care to sign their names. We wish to assure you that your appeal is not in vain, and we faithfully speak the word of healing for you. The Father knows your name and your need and through us, a centralized spiritual power in the world, he will bring it to pass. “It is not the will of your Father, who is in heaven, that one of these little ones should perish.”



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Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of **UNITY** was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

THE UNITY SCHOOL OF PRACTICAL CHRISTIANITY

The local school of this Society is growing rapidly. Classes are reciting and listening to lectures from morning until late at night. Every branch of the science of mind is taught, and students are fitted for the ministry of Jesus Christ in every branch of the doctrine, from the simple healing of bodily ills to regeneration.

Our interpretation of the doctrine of Jesus is deeper and broader than that of orthodox Christianity and there is no institution on earth that gives as thorough a theological training as the Unity School. Where will you find a school of divinity that will instruct you in healing your body, cleansing your mind and at the same time reveal to you the broad principles of Divine Creation?

We accept and explain all the fundamental doctrines of Christianity. We believe that Jesus overcame death on the cross and that he is with us in his redeemed body, just as he promised; but which his disciples, and most of his followers, have doubted.

Students who cannot come here for instruction will find our Correspondence Course a good substitute. The Primary Course has six lessons and the Advanced Course twelve.

At least one year's reading of our printed literature, like "Lessons in Truth," and "Christian Healing," should precede the taking up of the Correspondence Course.

UNITY BUILDING BRICKS

Join with us in a brick in the New Unity Building. We need your financial and spiritual coöperation, and you need the invisible union in Spirit which your substance identification with us will give.

Fine lines of force unite all forms of substance and everyone is connected and in a measure held by the things in which he is interested. Interest yourself in a spiritual

enterprise and you open a channel for spiritual forces to flow into your life and all its affairs.

When your name goes into a Unity Brick you are identified with us in substance and you will henceforth take a livelier interest in the new kingdom which the Lord is setting up in the earth.

Unity Bricks are \$1.00 each.

THE SILENT SEVENTY

The world is full of good people who want to help humanity, yet are so engrossed in making a living that they do not see how they can give up everything else and devote their whole time to philanthropy. But these people are always doing good and all they need is a systematic application of their leisure to make them fully as effective in the Lord's work as the most beloved disciples.

"And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you: but rejoice that your names are written in heaven" (Luke 10:17).

Here is authority and power for the Silent Seventy, which includes all people who devote time and money to the furtherance of God's work among men yet are not known to the world as disciples or public Christian workers.

It is to this great army of silent and unknown sustainers of the literature of Unity that we are enabled to distribute it without money and without price. They not only give you booklets and tracts gratis, but they often pay for them out of their own pockets. Let us then give thanks to the Silent Seventy for the quiet and obedient exercise of that power of the Spirit which the Lord gives to those who do his work without the recognition or applause of men.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of February to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

J. B. Cheek, 411 Main St., Ft. Worth, Texas.

Mrs. L. D. Woodbury, P. O. Box 333, Orleans, Vt.
Hazel Salter, 914 6th St., Menomonie, Wis.

Mrs. E. N. Rodger, 1301 Columbia St., Hood River, Oregon.

Mrs. F. P. Jones, 420 Newberry Blvd., Milwaukee, Wisconsin.

Mrs. Benjamin A. Metcalfe, 13 Genesee Court, Utica, N. Y.

Miss Laura Conner, Waynetown, Ind.

Mrs. Gussie Carson, 204 E. Kelso, Inglewood, Cal.

Mrs. M. LeRette, 1646 S. Cemmaron St., Los Angeles, Cal.

Mrs. F. E. McGregor 438½ S. Evergreen Ave., Los Angeles, Cal.

Mrs. Julia Newman, 12954 Clifton Road, Lakewood, Ohio. Phone, Marlow 3433-J.

Mrs. J. W. Burleigh, Crawford, Neb.

Mrs. Harriet M. Beaman, 111 North St., Waukegan, Illinois.

Miss M. Estelle Coot, 399 Coney Island Ave., Brooklyn, N. Y.

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Mrs. Chas. Keitcher, 1019 S. Chestnut St., Lansing, Michigan.

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Mrs. N. E. Derby, Room 205, Stokes Building, Watertown, S. Dak.

Francis L. Brown, 128 West G. St., San Diego, Cal.

Mrs. Fred Benway, 17 Van Velson, Schenectady, New York.

Hattie G. Hall (colored), 79 Old Broadway, New York, N. Y.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT

February 20 to March 20, 1918

Held daily at 9 p. m.

The Christ word is now here casting out sin and healing the sick.

PROSPERITY THOUGHT

February 20 to March 20, 1918

Held daily at 12 m.

I am now conscious of the Christ abundance heaped up, pressed down and running over.

Notice is hereby given that our offer of three months' trial subscriptions to *Unity Magazine* or *Weekly Unity* is withdrawn. Three months' subscription will be 25 cents hereafter. This change was made necessary by a postoffice ruling which provides that no subscription obtained at a rate of less than 50 per cent of the advertised subscription price can be sent as second-class matter.

WHERE UNITY PUBLICATIONS ARE SOLD

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Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.
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Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Pueblo—Lydia Keeling, 108 W. 10th St.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
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Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
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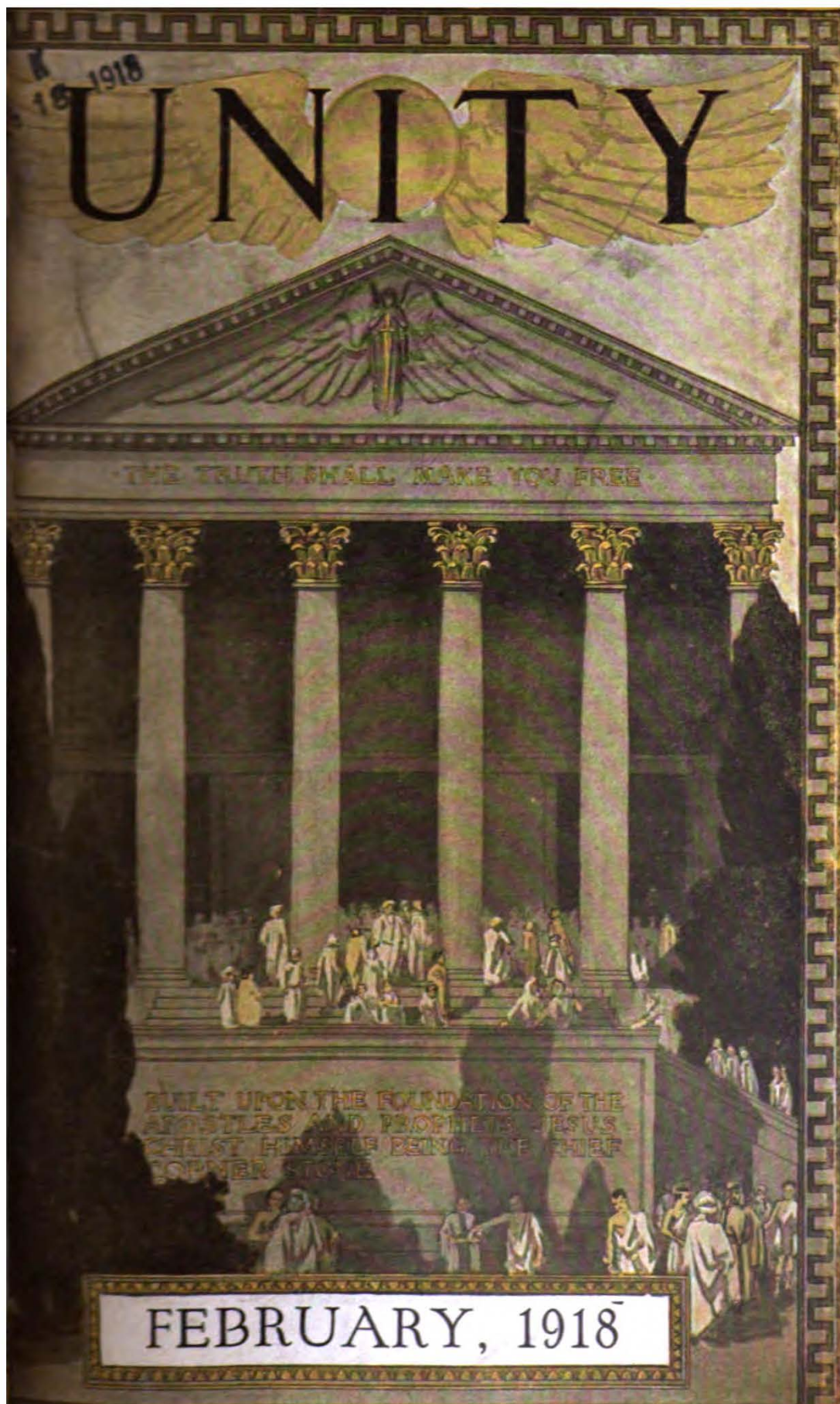
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31001



A new
commandment
I give unto you,
that ye love
one another.





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RENEWAL AND RESURRECTION OF THE BODY

IDA M. MINGLE



MAN HAS power, through the *I Am*, to establish a permanent, harmonious relation between the positive and negative forces in his organism, thus bringing into expression a perpetual renewal of the body. Scientists tell us that one cell, in a single twenty-four hours, reproduces itself 17,000,000 times, which gives us an idea of the mighty reconstructive work continually going on in our bodies. As man intelligently and lovingly coöperates with this change, stamping the cells with spiritual thoughts, he transforms the character of the cells from mortality to immortality, and stimulates the life activity in the whole organism.

New ideas established in consciousness naturally find their expression in the cell life of the body, and the body of the growing student of Truth takes on a different appearance. Liberality of mind, being receptive to the inflow of new ideas in consciousness, is very essential in the demonstration of the more abundant life. Fixed states of mind underlie crystallization of cells, and crystallization of cells causes rigidity of the body and eventually the "deep sleep" to which Jesus referred when he raised the dead. The only way to eternally offset the "deep sleep" is to die daily to all ideas of mortal limitations. Every idea, whether it be directly related to the within or the without, registers itself upon the body consciousness and produces a constructive or destructive effect. As we train ourselves to think only the Truth, we see only the Truth, and in this way the body is protected from destructive thought voltage, and the

consciousness is kept in a state of continual harmony.

The recognition of the fact that the body is undergoing a continual change is necessary in order to eliminate the age idea. Physicists have discovered that the body is almost entirely reconstructed every year, the bones requiring a little longer time. This being true the body is never much more than a year old. It is clearly seen that the idea of age has been ignorantly built up and carried along in the mind until it has established itself in consciousness as a destructive agent. The illusion of age must be offset by the realization by man that he is ageless, spiritual being, having his consciousness in omnipresence. When this realization is made, a new and constructive activity is set up in the organism, which must eventually express itself as newness of life, youth, beauty and godliness.

The position of the *I Am* toward the body consciousness is exactly that of the sculptor toward the unchiseled block of marble, which is waiting to be fashioned after the ideals held in the mind. Holding ideas of youth, life, strength, beauty and all other desirable qualities continually in mind, causes these ideas to become established in substance and work out in living forms. Subconscious tendencies are subject to the authority and dominion of the *I Am* Word. Man, conscious of his reality as spiritual being, *has power* to set into activity in body consciousness the ideas he would see manifest in his body. Changes in form are the effect of changes in ideas.

Thoughts established in consciousness are always active, bringing forth after their kind. When one is consciously coöperating with the inner spiritual life he is liberating a mighty energy, which greatly accelerates the natural organic changes continually going on within the body. Because of this mighty action old states of consciousness are brought to the surface to be eliminated, and it would appear sometimes that little progress toward the goal of perpetual harmony and perfection is being made; but the wise student of Truth rejoices in the breaking up of old conditions, either in body or affairs, and with the poise of a master lays

hold of the Word with greater persistency, thus molding the new energy into substantial and eternal body structures.

The body of flesh and blood is but a symbol of the inner spiritual body. When the ideas of the mind of man are harmonized with the ideas of Divine Mind, they function in the inner spiritual body, and under the law of manifestation following the establishment of an idea in substance, these spiritual qualities picture themselves in our bodies as more abundant life, youth, health and purity. Through dying daily to mortal ideas the spiritual body is brought to light, and when perfect balance has been established between the positive and negative forces in the organism, the "last trump" will sound and the dead shall be raised incorruptible, and we shall be changed into the image and likeness of our original holiness and perfection of spirit, soul and body. Renewal and resurrection are processes that are continually going on in the organism of one who has been quickened of the Spirit. Therefore the demonstration of eternal life in the body is a gradual process, its culmination depending upon the rapidity with which man enters into the realization and mastery of his inherent spiritual forces.

The spiritual body is the aggregation of ideas emanating from Divine Mind, and is composed of Godlike qualities. It is already established in the being of man, for man originally came forth as a perfected idea of Divine Mind. When man lost sight of his Godlike nature he experienced separation from the One Life, and eventually lost his body in the grave. Unfulfilled ideas in consciousness clamored for expression and a law of rebirth or reincarnation was set up, through which man was given another opportunity to have a body; but this body has not the consciousness of the Spirit of Life until man is born of the Spirit and comes again into a recognition of his Divine nature. At this point of unfoldment man begins to understand and appreciate the redemptive work established in the race by Jesus Christ. Jesus Christ is the manifestation of the perfect God Idea Man, the "first-born" of every creature. Until the birth of Jesus Christ in consciousness man is dead in

trespasses and sins, and is under the law of mortality.

It is absolutely essential in the demonstration of eternal life that man believe on Jesus Christ, because through him the body is raised to its proper place in being and immortality brought to light. Through Jesus Christ the grave, as a victor, was in reality conquered for all who believe in him, and resurrection of the body established. There is no doubt but that the three days which elapsed between the burial of Jesus' body and its resurrection will yet be found to have a vital significance in the race, since all the steps that Jesus made find their counterpart in the individual consciousness. During this period the Spirit of Life in Jesus completed its transforming work, unimpeded and unhindered by the personal consciousness, which had been eliminated in the crucifixion. Divine Law is unchangeable and impersonal, and the same Spirit that raised up Jesus could, even under like conditions, restore to life the body consciousness of one who had been quickened of the Spirit of Life, if that same Spirit were allowed a chance to complete its transforming work before the body fell into the hands of the eager undertaker. Resurrection of the body, as Jesus demonstrated the resurrection, has never been permitted to work out in the race, yet it has been established as an indisputable fact that many disinterred bodies have been found face downward in their caskets, proving that *activity was not extinct* at the time of burial. As spiritual understanding reveals to us the reality of Jesus Christ as a working factor in human consciousness, and the unreality of a material world, and the nothingness of death, who can say what offences may have been committed against the Holy Spirit through ignorance of the activity of God in the visible world?

However, the time is now ripe for the fulfillment of the greater works spoken of by Jesus, and the truth student should be more concerned in building up such a consciousness of the reality of Spirit, as to absolutely prevent the falling asleep of the body. God is an ever-present help in time of trouble, but we glorify God more if, through a realization of his omnipresence, we eliminate all likelihood of

trouble. But it is reasonable to believe that, no matter what the condition of man, he is never without recourse to God.

The body is in reality the "Garden of Eden," with its tree of life and its living waters. In one who has entered into the regeneration, who is conserving the seminal fluid both in thought and act, the seed is being transmuted into the elixir of life, which vitalizes every part of the body, offsetting pain, decay, age and lack, and building up such a consciousness of life in the "inward parts" as to make it utterly impossible for the body to be lost through dissolution in the grave. Perfect restoration of the body to its original perfection depends primarily upon the conservation of the reproductive element in the organism. It is through the activity of this element or seminal seed that the body is constantly renewed and worn-out cells eliminated. In that the expenditure of the seed of life in generation was the original cause of the "deep sleep" called death, it naturally follows that conservation of the seed in regeneration is essential in the demonstrating of eternal life. "Whosoever is begotten of God doeth no sin, because his seed abideth in him."

Man must die to every delight of the soul that is not *eternally* constructive and uplifting. He must die to every human affection and attachment, finding in God the satisfaction of his every desire. This does not mean that human fellowship and intercourse shall be eliminated, but that all our relations with the world of men will be prompted by a desire to express more of the love, life, substance and holiness of the Christ self. In the new order now being established in the earth, the Divine Self of man will be naturally expressed, and blessings we cannot now perceive will come into activity, because the personal consciousness shall have been eliminated through daily dying to all mortal limitations. Love, rich in its Divine quality, will encompass the earth and bless us all with its harmonizing, constructive force. The attainment of the one will be swallowed up in the perfection of the whole Body of Christ. The delights of heaven in the earth is assured to all who partake of the "river of the water of life, proceeding out of the throne of

God." Jesus definitely located the kingdom of God within man, and it is reasonable to conclude that God rules in every part of the body of the regenerate. The "tree of life" bearing twelve manner of fruits, yielding its fruit every month; the leaves of the "tree" being for the healing and regeneration of the whole organism, draws its sustaining sap from the organs of generation. "Blessed are they that wash their robes [purify their bodies] that they may have the right to come to the tree of life, and may enter in by the gates into the city" (Rev. 22:14, R. V.).

Immortality cannot be realized until we consciously die to ideas of mortality, and are made alive in Christ. Because no one, since the demonstration of Jesus, has attained to the realization of eternal life, only emphasizes the necessity of radical changes in living in order that man may be perpetually and eternally renewed. There must be not only a transformation of mind, but a corresponding transformation in body and affairs. To continue to function in the *flesh* after the soul has been illumined is to subject oneself to greater discord than when living under the mortal law. Failure to act upon spiritual truths realized puts to death the activity of the Spirit in consciousness, and works destruction in the organism. We must be holy both in mind and body before we can demonstrate everlasting life.

All the qualities of the natural man find their counterpart in the spiritual man, and man's own body becomes the Paradise of God, in which there will be found no defilement or unclean thing. In this Paradise man will dwell eternally, "and there shall be no curse any more." Christ in us is the resurrection and the life, but every thought and act must conform to this holy presence in order that the sanctuary of God be kept free from destructive vibrations, which retard the harmonious activity of the life forces. In no other way can the soul and body be preserved entire, and the unification of the spirit, soul and body of man in the Christ life be realized. "For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the *deeds of the body*, ye shall live."

LORD GOD IS SPIRITUAL MAN



IT IS of first importance to have a true idea of God, for it is the central thought of every religion and every theory of life. It is the question of Cause, of Being itself, and every genuine truth flows from, or is an epitome of the infinite truth of Being. As we know this central truth of life we know all others, as the quality or character is the same, and each truth reflects its nature and origin in the true light.

The word "God" seems sometimes to carry the idea of a personality of male sex who can love and hate, reward and punish, an idea as far from the truth as the east is from the west.

John the beloved companion of Jesus says, "God is Love," and this is in keeping with the idea that God and good, as in the Anglo-Saxon language, are one and the same.

When we accept this meaning of the word we can understand how God can be omnipresent, forever present everywhere, and how "in him we live, and move and have our being."

This idea of Deity is true and the old question of personality and personal accountability are out of the case.

The nature of Infinite Life is such that it cannot in any way be divided, but is always one and perfect. The Good is one God (Love) and "all in all" and dwells in all fullness in every self-conscious expression of its own image and likeness. Its concrete manifestation is as complete as though there were but one self-conscious expression, of the all inclusive "I am." This is true in the indivisible nature of life itself. "I am in you and you in me," and "All power is given unto me in heaven and in earth."

Swedenborg says: "A man cannot be an image of God according to his likeness unless God be in him and his life from his inmost part. That God is in man and is his life from his inmost part. That the Holy Spirit is the Lord (inner Christ or true self) and not any God who is a

separate person." "In that day (of realization) ye shall know that ye are in me, and I in you." Again Swedenborg says, "where there is *Esse* (To be) there is also *Existere* (To exist): one is not possible without the other. An *Esse* is not an *Esse* unless it exists, because it is not in a form; and what is not in a form has no quality, and what has no quality is nothing. Whatever exists from an *Esse* makes one with the *Esse*; hence there is a uniting into one; and hence one is the other's mutually and reciprocally, and one is all in all in the other as in itself. Hence it may appear that God is man, and that thereby He is God existing; not existing from Himself, but in Himself.

Hegel says, "It is the customary mistake of reflection to take the essence to be merely what is inward, but the outward is the same content as the inward. The appearance shows nothing that is not in the essence, and in the essence there is nothing but what is manifested. As constituent elements of the one form they are essentially identical, both are the same one totally."

Jesus saw that not only was man a receiver of life, a temple, that the kingdom of God is within, but he saw that what was from Life is Life itself in its manifestation. Life and its expression are one. "I and my Father are one."

As there is but one life and that Life is all inclusive, we live that Life; we have no other or separate life of our own, for there is none to have, to be or to manifest. As there is but one all inclusive substance, we are that substance, for there is nothing else we can be. Every man is a conscious center of the Infinite Life. This conscious center assumes form, or expresses itself, and this form is the Divine Human form.

In the infinite variety of manifestation of good in perfect oneness, is the truth that each expression but adds to the joy and enlightenment of every other springing forth from self-conscious life. Every variation of expression is one of manner and not of quality and is infinite and eternal as life and love are one.

The inner life and its manifestation are one and perfect.

Whatsoever we think we see in life that is otherwise is illusion and comes from lack of recognition of the truth or from false seeing.

As there is but one life and one substance, our very bodies are essential spirit. Whatever is from Spirit is spirit, as spirit has nothing to organize, create or manifest from except spirit. Soul and body, mind and its expression, God and man are one.

"The entrance of thy word giveth light." Truth is light and when we see and acknowledge it our spiritual horizon is widened, we have come into a clearer recognition of the "light of life." If we will "speak the word only," in harmony with good, the truth thereby expressed gives light. We see then that the higher, purer and grander our statements of truth are, the clearer will grow our spiritual recognition. *All truth is ever waiting in all men for the spoken word.*

A thought formulated into words and at one with omnipresent life is a truth and partakes of the nature of the light of life, and received into the mind and heart enlightens the spiritual man. The more the thought, or truth, is an epitome of absolute truth grounded in love, the greater its penetrating or illuminating power.

Here we see the importance of true light, the best light we can get, or the most perfect truth we can accept, as the better and purer the truth we hold, the greater our spiritual illumination.

Truth is truth in the degree that it springs from love. God is love. Love is impersonal and so is no respecter of persons and is the love that includes all, even our enemies, as the rain falls on the just and the unjust. Such is the truth that flows forth from the "fountain of life."

If we can fully accept the truth that all life is one, that love is life and all in all, that there is one only life and one only substance, we place in our individualized spirit the "chief stone of the corner," we accept "the Christ," the "true light."

"And he said unto them, How say they that Christ is

David's son?" The Lord, the Christ, is the inward man or true self. "Without father, without mother, without descent, having neither beginning of days nor end of life, . . . made not after the law of a carnal commandment, but after the power of an endless life." "David therefore calleth him Lord, how is he then his son?" "Whosoever shall fall upon that stone, the same shall be broken." The inner, true self "is not born; it does not die, subtler than what is subtle, greater than what is great, unborn, eternal, it reveals its own truths. Brahma, the supreme, whoever knows him obtains whatever he wishes."

In declaring for omnipotence, reference is had to the infinite power that dwells in all men in all fullness, and that is *I Am*, and that is the perfect law of being in its normal expression. "All power is given unto me in heaven and in earth." As we come to know ourselves we realize there is no other power. Man is love and love is omnipotent.

In declaring for perfect intelligence we see it to be true in the oneness and omniscience of life, and in speaking the word fulfill and carry out the command, "Let there be light," and light is.

All intelligence, all truth belongs to each and all, and there is no respect of persons. *I Am* is in you and in me and in all fullness, and whatever we perceive as true is our own now and forever. It can never be lost or taken from us. It does not matter where we first heard it or saw it written, it comes to our realization from within where are hid all the treasures of wisdom and knowledge, and we recognize and accept what belongs to us.

In declaring for omnipresence we know that our God is one God and that there is no space or distance in Spirit, but only state, condition or realization of life and that we are where we desire to be and that this is the nature of omniscience. Love is everywhere, life is everywhere and hence self-consciousness is everywhere or wherever life or love is, since all life is one.

Jesus says, "This is condemnation, that light is come into the world, and men loved darkness rather than light."

In declaring for love we remember that the essence and image of God is in all men in all fullness and perfection, the substance and cause of eternal life; the "I Am the Lord."

"Verily, verily I say unto thee, we speak that we do know and testify that we have seen. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." The Son of man is the "inward man," or true self, and is in heaven, in that kingdom which is within you, and which is always there and which the spoken word brings forth into realization. "He that is from above [or within] is above all, and what he hath seen and heard, that he testifieth. He that hath received his testimony hath set to his seal that God is true."

Speak the word only, and "hold fast" while darkness passes into light, a light that grows brighter until the perfect day.

Jesus in strongest words declares the highest truth. "I am the way, the truth, . . . the resurrection and the life." "I am the bread of life." "Before Abraham was, I am." "I proceeded forth and came from God." He manifested and we recognize in him infinite love and infinite wisdom, infinite in all fullness and perfection in all things and that to him was given all power in heaven and in earth.—E. H.

ALL IS MIND

Mind, Being, Principle—the only Creator. This immortal, perfect and only good cannot create what is unlike itself; hence there can be no evil mind or material form in reality—these being but the testimony of the material senses. Our elder brother, Christ Jesus, who came to show humanity the way, the truth and the Life, proved by his own demonstrations the nothingness of all material beliefs and the Omnipotence and allness of Truth. Oh, for a clearer perception of the way to attain that consciousness of oneness with the Father, that we may truly say as our Master said, "I

and the Father are one," that we may consciously realize there is but one mind, and that mind the Divine Mind, whose reflection or expression must be perfect, as itself is perfect!

"We need to consciously know that evil is but a belief."

Mind being immortal, there can be no mortal mind. Hence, when truth betrays mortal belief by showing its nothingness, there remains no evil. All the discords of earth being falsities, and we know that falsehood cannot proceed from truth, it is essential to learn to separate the wheat from the chaff; the real from the unreal, and give place to no thought which is not of Truth—God.

As mind determines the conditions of the body, our protection is in never thinking or saying of the body what we do not wish to be true of it; hence, if we entertain the thought or belief that our body is weak or feeble, it cannot be strong, and if we accept the notions of mortal mind, which claim to be the Cause, with regard to the nourishing power of certain articles of material food and our inability to digest others, the effect will inevitably follow the cause thus instituted, until we are able fully to deny such claims through our understanding and acceptance of the opposite fact.

How is this change in the current of our thoughts to be effected? Only by constant watchfulness, inspired by the love of good and truth.

The scripture injunction to "watch and pray, lest ye enter into temptation," applies here, and is security against both sin and sickness, which is caused by our wrong thinking. Let us be master of our thoughts and see to it that we think only true and pure thoughts, then we can, through Divine Truth, master all unrighteousness.

God is Love. Do we need more than this? I know it overlies and underlies everything.

All we have to do is to keep the light ahead, and in so doing we shall not see the foaming sea that we are passing over. If Jesus the pure and sinless had to suffer on account of the claims of evil in humanity, may we not, in a degree, have to suffer likewise?

Jesus said, "agree with thine adversary quickly whilst

thou art in the way with him, lest you pay a worse penalty." Jesus then taught his followers that there are those wicked claims to be met by each of us, before we can hope to reach the height where we know all is good.—X.

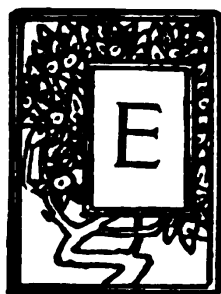
BODILY PURITY

Take heed that it be not instilled into thy mind that this body perishes, and thou abuse it to any lust. For if thou shalt defile thy body, thou shalt also at the same time defile the Holy Spirit; and if thou shalt defile the Holy Spirit, thou shalt not live. . . . But now guard thyself; and seeing God is almighty and merciful, he will grant a remedy to what thou hast formerly done amiss, if for the time to come thou shalt not defile thy body and spirit: For they are companions together, and the one cannot be defiled but the other will be too. Keep, therefore, both of them pure and thou shalt live unto God.—*III Hermas, Similitude 5, verses 59, 62, 63, New Testament Apocrypha.*

To accomplish anything we must believe in our ability to accomplish, and this faith must be at once translated into action. Faith has no tentative efforts; it begins in the certainty of finishing, and works calmly as though it had omnipotence at its disposal and eternity before it. Dare to formulate thy desire, whatever it be, then set to work immediately, and cease not to act in the same manner and for the same end; and what you wish for will take place, and has already begun for you and by you. Sixtus V., while tending his sheep, said, "I determine to be pope." Thou art a mendicant and dost seek to make gold. Set to work, *and never give in*—I guarantee thee, in the name of Science, all the treasures of Flamel and Raymond Lully.—*Eliphas Levi.*

"There was never any more inception than there is now,
Nor any more youth or age than there is now;
And will never be any more perfection than there is now."
—*Walt Whitman.*

MEDITATIONS



EVERYONE who seeks God desires much to realize oneness with him, and would not willfully believe in separation from him. Meditation upon the statement, "The good that is for me is my God," makes clear that if one thinks of any good as being separate from him, he is by his thought denying his oneness with God; for if he is really one with God, he is also one with all Good. Belief in lack of any kind is therefore a contradiction of the statement, "I and my Father are one," and hinders the realization of oneness with the Father.

* * * * *

Every home must come into peace and harmony through a recognition of Christ as the Master of the household. This acknowledgment of him as Lord must be made in words. Mottoes and words of truth on the walls are good, for they help to keep the truth in mind. But printed words on the wall are not sufficient. Truth must be spoken, and the rooms filled with the living word.

If there is one in the home who speaks adverse words, there must be someone just as diligent in speaking true words.

Over every doorway of the home picture mentally the words, "Jesus is Lord," and declare this truth often.

Keep the rooms filled with words like these: "Jesus is Lord. He is Lord in this house. The brightness of his presence fills these rooms with peace and love and righteousness, and dispels every shadow of error or discord. Truth is established here. No plague of sickness or evil-speaking or inharmony of any kind shall come nigh this dwelling. The almighty cleansing, freeing word cleanses this house of every adverse word and thought, and makes all free."

"Every knee shall bow, and every tongue confess that Jesus is Lord to the glory of God." By confessing Jesus as Lord, you wrong no member of the household. You are not setting up your own standard. You are lifting up the standard of Truth, knowing that you too must measure up

to it. This takes away the personal desire to rule, or to have one's opinions rule in the house.

It is true Jesus said, "I am come to set at variance;" but whether this be understood to mean variance within one's self or in the home, it is not a condition which is to remain. This teaching about variance must be interpreted in harmony with all the Truth teachings about peace, else one will find himself overwhelmed with variance.

* * * * *

"Ye cannot serve two masters."

Mammon is not alone in exercising lordship over man. Anything which dominates the thought and draws forth the attention and energies in a certain direction is a master. God must be loved with all the heart and mind and soul. The things of the Spirit must claim the whole attention.

Lodges, clubs and societies of every kind and name which have for their aim any mere temporal benefit will, if served, divide the heart and quench the Spirit. This is especially true of those organizations which recognize and lay up for rainy days, and which reckon on providing for friends in case of death. Faith cannot be exercised against such odds.

* * * * *

The simple statement, "I know, I do," was once the means of leading one who was in a very threatening physical condition, and in great need of financial help, out of the darkness of these two shadows. Something had to be done, and nothing could be done. That is the way it appeared. She did not know what to do, and she didn't have the strength to do if she had known.

The healer to whom she applied for help gave her the statement, "I know, I do," and requested her to declare it regardless of appearances. She took hold of it gladly, and repeated it many times during the remainder of day. The following day was a busy one. She realized that the words were really true of her spiritual self, and through faith was so quickened in a day by the words—living words—that she found something to do all the next day. That

something was just one little household duty after another, and the much-needed money was not in it; but she experienced such great joy in finding strength came to do them that there was no thought of worry about money matters. She was faithful day after day to her little statement, and to its fulfilling in every little thing that her hand found to do, and it was not long until her time was wholly taken up with the work she had longed for many years to do, and the financial difficulty melted away.

If adverse thoughts either within one or within the home do rise up in open rebellion to Jesus the Truth, this will all change when the word is spoken in the power and authority and love and wisdom of Jesus Christ.

* * * * *

The oft-quoted text, "Thou wilt keep him in perfect peace whose mind is stayed on thee," reads, according to the margin, "Thou wilt keep him in perfect peace whose *imagination* is stayed on thee." The training of the imagination is therefore important.

It is the work of this faculty to form mental images and pictures, and the images it forms are the patterns by which all things are made. If one allows the imagination to form mental pictures of disease and lack, and fearful conditions of all kinds, the mind will not only be disturbed, but body and affairs will be built according to the pattern furnished, and the building will be undesirable; while if the imagination be trained to form only true images (and only the good is true), then there will be peace, and the good formed in the within will take form in the without.

This makes plain why blessing follows him who sees no evil, who thinks no evil. If he does not see evil—does not create mental images of it—it cannot become manifest in his life.

"Purify your hearts, ye double-minded." If the heart believes in two powers, good and evil, the imagination will form pictures of evil, and it will continue to do so until the heart is cleansed of all belief in evil. Then the eye will be single, will see good only, will picture good; and faith,

working with the imagination, will bring the good into manifestation.

When one feels disturbed, he may know that he is not making proper use of his imagination. To find peace he must stay his imagination upon the Good.

Is it not wise for man to bless this good faculty, and to give heed to its right to be trained in the Truth? He can say, "My imagination, I bless you! I love you for the good work you can do for me in helping me into a realization of my oneness with all Good."

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A neat, tidy house and an orderly household is a helpful influence. One cannot bring himself and his affairs into divine order, and leave out of consideration his home life. Every member of a household is responsible for a share in establishing and maintaining order and peace. This is sometimes overlooked in the desire to do "greater things," and it is one reason why there is often a failure to realize the privilege of doing the greater. To be a good housewife, or to be a coworker with her, is not a little thing; and if it were, it has with it a good promise: "He that is faithful in that which is least is faithful also in much."

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Remember the three steps in every demonstration: First, being open and receptive to the word; second, laying hold of the word; third, giving expression to the word.

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Do not give names to appearances of ailments. Naming a disease gives it a set form and picture in the mind, and makes the work of erasing the error more difficult. Then, too, the name suggests certain symptoms and certain results, and these will appear so long as they are suggested through holding the name in mind.

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FREEING AND HEALING WORDS

God in the midst of me is mighty.

I am a new creature in Christ Jesus.

My yoke is easy, and my burden is light. I am one

with all the spiritual forces represented in Christ Jesus, and I find rest to my soul.

I press forward in the courage and boldness of faith.

I stand fast in the liberty wherewith Christ hath made me free.

I do not resent nor resist anything. I overcome with the Good.

I drink freely of the water of life.—*E. L. C.*

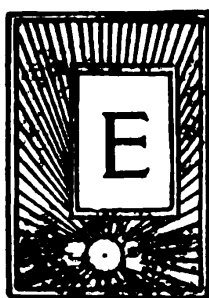
THE DEITY OF MAN

The height, the deity of man is, to be self-sustained, to need no gift, no foreign force. Society is good when it does not violate me; but best when it is likest to solitude. Everything real is self-existent. Everything divine shares the self-existence of Deity. All that you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought, of those that are dependent and of those that are independent of your will. Do not cumber yourself with fruitless pains to mend and remedy remote effects; let the soul be erect, and all things will go well. You think me the child of my circumstances: I make my circumstances. Let any thought or motive of mine be different from that they are, the difference will transform my condition and economy. I—this thought which is called I—is the mold into which the world is poured like melted wax. The mold is invisible, but the world betrays the shape of the mold. You call it the power of circumstance, but it is the power of me. Am I in harmony with myself? My position will seem to you just and commanding. Am I vicious and insane? my fortunes will seem to you obscure and descending. As I am so shall I associate, and so shall I act; Cæsar's history will paint out Cæsar. Jesus acted so, because he thought so. I do not wish to overlook or gainsay any reality; I say, I make my circumstance: but if you ask me, whence am I? I feel, like other men, my relation to that Fact which cannot be spoken, or defined, nor even thought, but which exists and will exist.—*Emerson.*

LOVE

Beautiful is it to love a man or woman;
 But more beautiful is it to love Love.
 For Love is of God, and is God.
 Love solves all things,
 Before all created life, was Love.
 When death shall be no more there will be Love;
 For Love had no beginning, and it will never end.
 Have you thought that it was a great thing to know all
 knowledge;
 I say that it is greater to love.
 A child that loves is greater than all your philosophers.
 Would you have wealth?
 Then you must trade for Love;
 For Love is perfect wealth.
 Would you get wisdom?
 Then you must love Love, and love all who love Love;
 For wisdom is kept in the treasure house of Love;
 And of the treasure house of Love, Love only has the
 key.
 Would you know what heaven is?
 Then you must love;
 For Love is heaven, and heaven is Love,
 God loves the true Love,
 And he that loves most is nearest to God.
 I said to my soul,
 With all my gettings, I will get Love,
 And with all my givings, I will give Love.
 So shall I be rich and have many friends;
 So shall I be like God,
 Who loved me and gave himself for me.
 I said, I would see the angels
 And the spirits of all good;
 Then the Lord said to me,
 You must love me, and love all who love me with your
 whole heart,
 For Love opens the eyes of the soul
 So that it can see the invisible.—*Exchange.*

DEATH AN ACCIDENT—NOT A REAL PART OF LIFE



ESSAYS and philosophies have been written about the beauties of old age, but I challenge and deny them all. To maintain that there is a charm in old age is much the same as to pretend that you hate war news. The one is as psychologically impossible as the other is Pecksniffian. Old age is still old age. It is the waning, not the growing moon. The dusk of evening can never be the blaze of noon. It is not strength, but weakness.

Any extension of the allotted limit of human life beyond the time-honored one of threescore and ten will inevitably help in extension of the span of life of the whole living world.

Analogously, any experiments or discoveries which will lead to longer life and health in *lower creatures* will conceivably aid man to the goal of mortal yet endless life.

When Prof. Herbert Spencer Jennings, America's foremost biologist and student of living things, recently announced from his laboratories at Johns Hopkins that a systematic change of their foodstuffs and environment would allow those fragile animalcules called paramecium to live almost an undying life through thousands and thousands of generations, it was realized that even human kind need not necessarily die.

From the researches of Prof. Jennings, Metchnikoff, Woodroff and those of Dr. Alexis Carrel, it is plain that the supposed inevitable end of human life is not what it has been cracked up to be.

In fine, it is now within the realms of theology, philosophy, science and sanity to consider the possibility of humanity living on forever.

There is no such thing as "natural" death, according to the lights of Dr. Carrel. All animal and plant deaths are accidental.

As soon as science clears away the forest of accidents, and as fast as they are determined, when knowledge and discovery shall bring into man's purview each detail of all the "accidents" which take away life, man will be able to live indefinitely. That is to say, as long as he can forestall and anticipate those accidents.

In other words, nobody dies, but everybody is assassinated, killed by missteps, foods, bacteria, parasites and other enemies of life. A soiled nursing bottle, a splinter, a scratch, the measles and "colds" are murderers, pure and simple. No other name fits them.

People who seem to die of "old age" or from "natural causes," true enough, are not laid low by lightning, locomotives or infectious diseases, but according to Dr. Carrel's recent investigations the "accidents" are there none the less.

Dr. Carrel has uprooted the old and accepted notion of a death principle or the philosophic delusion that even at birth there lurks in life an element of decay. It is not true.

There is no cycle in life from its origin up to a sure decay. The fact that living structures, the textiles of a living fowl or the vital anatomy of a man, can be kept alive, sprouting, growing and multiplying in a flash, was discovered several years ago by Dr. Carrel.

The French-American savant has lately gone beyond this. He has found that living tissues may be kept alive and thriving outside the corporate limits of the body which once possessed them for ages and ages. In brief, bits of a live heart if placed properly in a proper pabulum, such as its own blood and in an incubator, will continue indefinitely to beat and to grow.

Curiously enough, the pulse of heart tissue can be counted, and can be seen to grow as if with the elixir of life and youth.

When Dr. Carrel, a year or more ago, first began these experiments, he found not only that the various bits of heart, liver and other tissues decayed and died, but that those taken from an old animal were feeble and sluggish, whereas those

which came from embryos and children were lively and vigorous.

He experimented until he found that the real difference between youth and age, multiplication and decay, was the over-accumulation within and around the living tissue of the waste products resulting from its own growth.

Instead of a "natural" death, these living structures died in the usual "accidental" accumulation of their own byproducts.

Thereupon it flashed into Dr. Carrel's thoughts that all living tissues in his laboratory might be kept alive by flushing them out with some fluid that would not injure them, by washing them with some soothing solution which would carry away every accumulation that was not itself alive.

Then the growing tissue which has aged and is about to decay is quickly transferred into new surroundings with fresh food, and lo! it is rejuvenated and grows as in the heyday of its youth. Whenever signs of inactivity and loss of vitality appear this process is repeated, and youth again blossoms forth in all its charm and glory.

Obviously, the lesson to mankind is beyond misunderstanding. It means that the same old crowds, the same old habits, the same old foods, the same old surroundings are all bound to make you grow senile and physically degenerated. If the same old professors stay in the same old school in the same old way the whole institution dries up.

If you meet the same relatives and make no new friends, do the same old routine work and allow yourself to be clogged up with the same old foods, threescore and ten will remain your limit.—*Dr. Hirshberg, in "Los Angeles Herald."*

It is a curious fact, and the most abstruse mystery that darkens our existence, how men should hold such a transcendent gift as thought in their hands, such a key to infinite pleasure, and show such painful reluctance to use it.—*Emerson.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective resititution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Mo.

BIBLE STUDY

Second Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

6. *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

The second day's creation is the second movement of Mind. The central idea in this day's creation is the establishment of a firmament in the "midst of the waters" dividing the "waters from the waters." "Waters" represent unexpressed possibilities in Mind. There must be a *firm* starting point established. This point or "firmament" is Faith moving upon the unformed capacities of Spirit consciousness. The Divine *Logos*—God in his capacity as Creative Power—gives forth the edict, "Let there be a firmament." The first step or "day" in creation involves "light," or understanding, and the second step, faith in the knowing quality of Mind.

7. *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.*

The Word is instantly fulfilled in Spirit. "And God made the firmament." This does not refer to the visible realm of formation, but to the mental image in Divine Mind. Divine Mind deals only with *ideas*. In every mental proposition we have an above and a below. Above the firmament is the unexpressed capacities (waters) of the conscious mind resting in faith in Divine Mind. Below the firmament is the unexpressed capacities (waters) of the subconscious mind.

8. *And God called the firmament Heaven. And there was evening and there was morning, a second day.*

The word "Heaven" is capitalized in this reference because it relates directly to Divine Mind. Faith (firma-

ment) established in consciousness is a state of perfect harmony, therefore Heaven. Again another degree of mind unfoldment has been fulfilled. "And there was evening and there was morning, a second day." The "evening" represents complement, and the "morning" following represents the activity of ideas in consciousness.

QUESTIONS AND ANSWERS

Explain I Cor. 1:18: "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God."

In the verse preceding the one quoted, Paul speaks of the "cross of Christ" being used in preaching the gospel. The "cross of Christ" is the denial of personality, with its mortal limitations. Jesus crossed out in the crucifixion all sense of himself as a human being, and demonstrated in the resurrection the power, mastery and dominion of the Christ Self. The "cross" is denial and unto them who are quickened of the Spirit, and who are bringing forth their Christ Self, it is the "power of God." Through denial material states of consciousness are dissolved and so the "cross" becomes a power through which good is established in those "who are saved." "To them that perish," the "word of the cross" is foolishness. Man, involved in personality, is not interested in denying himself. He must first receive the gospel of Truth and be quickened of the Spirit before he can appreciate the power of the cross and become a new creature in Christ.

Explain: "For thou shalt be recompensed in the resurrection of the just," and "Blessed is he that shall eat bread in the kingdom of God," as recorded in Luke 14:14-15.

Jesus was talking, in this instance, about feasting those who could not recompense you, because "they have not wherewith to recompense thee," but he goes on to assure his followers that they will be "recompensed in the resurrection of the just." Scriptural interpretation has no particular significance unless it be applied to individual consciousness.

The poor, unfilled thoughts in consciousness symbolize the needy ones. These thoughts cannot return to us any recompense until they are resurrected. All power is God in expression, though sometimes it is expressed in wrong relation to Divine Mind. In that God is all and in all, there is *in reality* no injustice, and we are recompensed when our thoughts are resurrected and return to us the increase of the feast of true ideas. Jesus' teachings represent the unfoldment of his own Christ consciousness, and are applicable to every individual. Resurrection of the just is continually going on in one who is unfolding his Godlike nature, for all ideas are being established in substance and the just, the underlying spiritual qualities, are brought into manifestation.

"Bread" symbolizes the pure substance of Spirit. Eating represents mental and spiritual appropriation. The kingdom of God is the realm of Divine Ideas in man. He is abundantly blessed who eats or appropriates the pure substance of spiritual ideas, and makes them living consciousness.

Who are the angels spoken of in the New Testament?

Angels are the holy, spiritual ideas inherent in the being of man. Man comes in touch with the angels, or feels their presence, when he becomes conscious of the omnipresence of God. Ideas take form, and it is possible, in moments of high spiritual exaltation, for man to see in the without the manifestation of his ideas. Jesus communed with "angels" when he was in a state of spiritual exaltation. When he was being taken by the angry mob, he realized that he could call to his aid "twelve legions of angels," that is, he could call into activity all the spiritual powers of the perfected man, but he had a mightier work to do than to protect the self from bodily injury.

How can one truthfully make the statements, "I am the Son of God: I am the only begotten Son." I can understand how one can say, "I am a Son of God."

There is only *one* Son of God, that is, the Christ, the "only begotten Son." By Christ is not meant the man Jesus. Jesus demonstrated the Christ, and thus became the

Son of God in manifestation as well as in Being. This is the goal we all are seeking to attain. In Divine Mind there are not many men, but One Man Idea, which Idea is the Christ, or Son of God. This Man Idea individualized in Substance is *I Am*, and *I Am* established in consciousness is man made manifest. Therefore, every man, in reality, is *the* Son of God, not *a* Son of God. We are all one in the One Mind, and do not exist as individualities in Divine Mind. Man is the manifestation of the "only begotten Son" of God, or the Christ Idea Man, therefore he is *the* Christ of God. There are not many Christs. God is Spirit and man is Spirit, not *a* Spirit. In order that we may understand what we are in reality, it is necessary that we put ourselves right back in Being, and make our deductions from that basis.

POINTS TAKEN FROM "SPIRITUALITY, OR PRAYER AND PRAISE"

Lesson Seven, Part Two, of Unity Correspondence School Course, by JESSIE N. LEONARD, a Student.

1. *Explain the significance of the number twelve in the Scriptures.*

All Scripture has its inner or spiritual meaning, and when studied in the light of higher understanding, man has a sure guide to help him in finding his true self, the Christ within. The number twelve has an immediate application in its inner meaning to the newly awakened Christ consciousness. All of the Old Testament is symbolical of the wanderings and desires of man working out of darkness toward the Light (Christ Mind). We perceive how Moses and the twelve tribes of Israel, or Jacob and his twelve sons, may fairly represent man in his unregenerate state of consciousness. In the New Testament Jesus Christ and his twelve disciples symbolize man and his twelve faculties of mind, expressing through twelve centers of consciousness, or brain centers. When man is born of the Spirit and begins the process of regeneration, all his faculties are quickened and he is gov-

erned by the Christ principle. In his true estate man is the Christ, the head of the body.

2. *What is meant by the promise that the overcomer shall sit on thrones judging the twelve tribes of Israel?*

Symbolically, the twelve tribes of Israel (Is Real) represent the twelve centers of consciousness in man. These brain or idea centers are built up through ideas held in mind, ideas of like character being attracted to each other. These form centers of energy which can be drawn upon at will. The mortal state of mind has been brought about through random thinking and wasteful expression. In Divine Mind everything proceeds in order, so man, in order to overcome error states of consciousness, must take control of his thoughts and consciously work them into right relation. The Christ within becomes the directing head. All ideas are judged and brought up to the higher standard through the action of the Word of Truth.

3. *How is a new state of consciousness developed in man?*

Man comes into a new state of consciousness through the right relation of ideas, which results in his using all his faculties in a constructive manner. Instead of one brain he has twelve, each with power and intelligence to work perfectly. But there must be a directing head if there is to be harmony. All of God's work is done in order, so man first begins to arrange and organize his thoughts in a definite and harmonious way. The *I Am*, or Christ, goes through the body to each center, quickening, cleansing, healing, purifying the consciousness with the Word of Truth. Each little cell becomes charged anew with energizing, healing, abiding life, for the body, the outer expression of the mind, must be raised to a higher state of consciousness. The more earnestly and persistently we lay hold of Truth, as revealed by the Holy Spirit within, the greater will be the growth in the Christ image and likeness.

4. *Name seven of the Thought Centers of the body, and give their location.*

Spirituality center, situated at the top of the head; the Power center, located in the throat; the Love center, in the upper part of the Solar Plexus; the Substance center, at the pit of stomach (Solar Plexus); Order, located at the navel; Strength, at the small of the back, and the Life center, in the loins.

5. *What does the gathering of the disciples in the upper room symbolize?*

The disciples of Jesus gathered in the upper room awaiting the coming of the Holy Spirit, which had been promised. In like manner man gathers his disciples, his thought forces, into the upper room to receive a fresh inflow of Divine inspiration. In the upper room, or Spirituality center, individualized mind comes in touch with the Father Mind. From this center Divine energy is passed on to the other centers, doing its perfect work through mind and body.

6. *What faculties are represented by the disciples, Peter, John and Andrew?*

Peter represents Faith, and manifests through the pineal gland. John is Love, manifesting through the heart (Solar Plexus region), and Andrew is Strength, centralizing at the small of the back.

7. *How is death to be done away with?*

Death is sin, the absence of Light. All movement takes place first in mind, through the ideas held in consciousness. Death can only be overcome through the renewing of the mind, and establishing the consciousness that Life, as an attribute of God, is everywhere present and that there can be no absence of God anywhere in creation. Jesus said, "I, of mine own self can do nothing." So this renewing can only come through the action of the Christ Mind in us. Man creates and rebuilds through the use of his Word. The action of the Word of Truth is a transforming power, changing the substance of thought into the highest expression of spiritual Substance. Each little cell, instead of functioning for a time and then passing the way of the flesh, becomes quickened through the action of the ever-present, energizing

life built in through the Omnipresent Life idea held in consciousness. This abiding knowledge keeps every cell alive with quickening Life, and the body is transformed from corruptible mortal to the incorruptible of Spirit.

8. *What is the true method of prayer?*

Prayer is intercommunion with God. When we pray it is not with the idea of beseeching a stern parent for something that he is unwilling to give, or to placate an angry God. Prayer is the language of Spirit and through it we commune with our Father in the inner sanctuary of our being, that we may raise our consciousness to a higher plane, where we discern and appropriate spiritual ideas essential to the unfoldment of the spiritual man. Through this communion we receive the Holy Spirit, true ideas and revelations, which through cultivation become a part of consciousness. Every time we center our minds on the Absolute we raise the consciousness from limitation, and come into the freedom of spiritual Being.

9. *Where does man make first conscious union with God?*

Man makes first conscious union with God in the top of the head, or Spirituality center. This is the reason that in prayer man naturally looks up, away from himself. As the disciples of Jesus were gathered in the upper room, awaiting the descent of the Holy Spirit, so man calls his forces or disciples and in the silence of the upper room awaits the quickening that comes when he willingly unites his consciousness with Divine Consciousness.

10. *What is the object of praise?*

Since nothing can be added unto God, then it is because something is added unto man that the command was given, "Let the people praise thee, O God, yea let all the people praise thee." Praise liberates energy and enthusiasm. Man is aspiring to elevate his forces, therefore all his expression should be in harmony with Divine Law in order that the results may be lasting. Man broadens and enlarges his capacities through praise, for the law of praise is increase.

We cannot stand still, either we go forward or we lose ground; but by persistent endeavor the results are sure. We reap as we have sown and our words are fulfilled. "Then shall the earth yield her increase; and God even our own God, shall bless us."

11. *What is the effect of praise on man's body? On the earth?*

The effect of praise on the body is increase in all lines of bodily activity. The body is made up of myriads of little workers endowed with ability and intelligence to carry on their particular work. Through praise these are stimulated to greater activity and the energy thus liberated is molded into higher and more perfect form. Through the application of the law of praise we can bring all desired good, not only into our bodies, but into our environment. By laying hold of the everywhere-present Substance we mold it by our word into form. Jesus shows by demonstration that through understanding, faith, thanksgiving and praise he brought mighty works to pass.

The earth is a manifestation of ideas held in man's mind. The intelligence pervading all nature, as we call it, responds to the attitude of mind. Through love plant life responds; through praise nature brings forth more abundantly. Through the mind of man the earth will be redeemed from all imperfections and harmony, and order in creation restored.

12. *Why is it unwise to seek light and help from mediums and fortune tellers?*

Man, in seeking light and help outside himself, divides his mind by allowing it to be controlled by another. This is a kingdom divided against itself and will eventually fall. Man, as the offspring of God, is endowed with all wisdom and power, and through *I Am*, the Christ, is able at all times to bring this Divine inheritance into manifestation. Each must work out his own salvation and it is folly to intrust any of our obligations into the hands of another, for that puts off

the day of salvation for mind and body, and prevents the freedom of unfettered understanding.

13. *Why do their predictions sometimes come to pass?*

Faith, being the constructive power of thought, man brings into manifestation that in which he believes. People who consult mediums, and who have strong faith in the assertions and predictions of these so-called mystics, bring the prophecy into manifestation through their belief. "According to thy faith, be it unto thee."

14. *What is the true way for man to bring good to himself?*

Man makes all his conditions through the use of his ideas and words. True words (ideas) establish true conditions, for everything operates under law. Knowing that the law of praise is increase, we may bring about and establish any and all good we desire by applying this knowledge. We should praise God for the wisdom and ability in ourselves. We should expect and prepare for the good we desire. This attitude of mind molds the thought Substance and it takes form according to our faith.

15. *Where is the source of joy? Why have so many people been disappointed in finding it?*

Joy is a state of mind and its purity can only be partaken of by spiritual man. The overcomer tastes of it when he consciously expresses after the Divine pattern and brings forth the "fruits of the Spirit." In Divine Consciousness joy reigns, for all is unchanging harmony. So long as man clings to the finite and changing he will reap disappointment. Man innately longs for perfection. His higher consciousness is ever seeking for expression.

16. *What is the Universal Ether?*

The Universal Ether is the formless, pulsating energy permeating all things. From this Divine Substance all things are formed, and through the mind of man it is shaped and brought into visibility.

17. *How may it be brought into manifestation?*

Man's thoughts, acting upon this formless energy, shapes the form of its expression in the visible. Man's ideas and words are in the nature of seed, which take root and bring forth according to the idea.

18. *How can man make practical application of the law of praise?*

It is our attitude, our receptivity to ideas that make us what we are. As we come to understand that through rejoicing and praise we fulfill a creative law of our being, we should apply this knowledge and bring into our environment the blessings waiting to flow into expression. Health, prosperity, peace, all depend upon one's attitude of mind for expression. Praise the good and it appears, for we have named it. Praise and bless when there seems lack and we reclaim the ground that has not yielded perfect fruit. Keep the ideas of health, success and prosperity constantly before us, and bless and praise them, and these harmonious conditions will manifest. In this way we make practical application of the law of praise.

19. *Is it God's will for man to suffer?*

Man no longer looks upon God as the author of his unhappiness and misery. What man would condemn his child to a life of suffering with no chance of escape? "Shall man be more just than his maker?" In the Old Testament, which in symbol and metaphor describes man before he is quickened in the Christ consciousness, is told over and over again how man is punished because he follows after other gods and continually transgresses the Law. Jesus, the Wayshower, taught us how to keep the Law, and how to journey back to the Father's house. The law is exact and so long as we fall short in fulfilling it, correction will follow. God does not cause man's sufferings, for man brings them upon himself through ignorance and willfulness. We can choose whether we shall serve God or mammon. Let us, like Solomon, pray for wisdom that we may wisely follow after Truth and no longer bring misery and suffering into expression.

20. *Explain the truth back of Jesus' saying, "Pray believing that ye have received, and ye shall receive."*

Faith is the prime requisite in any attainment. We may say that faith is the channel through which the desired good is received, or the magnet which attracts to us the object of our desires. Although Jesus was ever ready to supply the external need, his mission and his teachings are for the enlightenment and unfoldment of the true or spiritual man. Spirit lives in the ever-present now. Time and place are conditions of man's creation and are mental barriers to his progress if given recognition. In Divine provision every idea of the mind of man is instantly fulfilled. Jesus proved again and again that he knew and could make the demonstration that "while they are yet calling I will hear." Man must correlate the desires of his mind with Divine Ideas, then by prayer or communion with the Father, and through understanding, faith and persistency he will fulfill the law as Jesus did. Then man can truly say, "All that the Father hath is mine."

THE UNCONQUERABLE SOUL

Out of the night that covers me,
 Black as the pit from Pole to Pole,
 I thank whatever gods may be
 For my unconquerable soul.

In the fell clutch of circumstance
 I have not winced nor cried aloud,
 Beneath the bludgeonings of chance
 My head is bloody, but unbowed.

It matters not how strait the gate,
 How charged with punishments the scroll,
 I am the master of my fate,
 I am the captain of my soul.

—*William Ernest Henley.*

That which ends in exhaustion is death, but the perfect ending is in the endless.—*Tagore.*

SCRIPTURE INTERPRETATIONS

CHARLES FILLMORE

GENESIS 18.



FAITH IN things spiritual is not born full-orbed, but has its stages of growth in the soul. Man had no soul consciousness up to the time of Abraham. Abraham's history and all his experiences should be read as relating to the soul and not to externality. These are symbolized in the experience of Abraham, the typical man of faith and soul consciousness.

The early growths of faith are not very deeply rooted. Abraham lived in a tent, which illustrates that faith has not yet become an abiding quality of the consciousness. Through certain experiences and movements of the mind it takes a firmer hold—it establishes that firmament mentioned in first Genesis.

Some of these movements of the mind are described in this text and in order to understand them it is necessary to consider the entire chapter. "He lift up his eyes and looked, and lo, three men stood over against him." Faith must lift its perception above material things, and persistently look to the spiritual as the source of all, then it will perceive Divine Truth in its triune aspect. Of the "three men" the Lord is always the central figure. We must not lose sight of the One Mind as the Omnipresent Source of all, yet this One is manifest as soul and body, or consciousness and substance. This is symbolized in the lesson by the water for washing the feet, which refers to the consciousness, and the necessity of purifying it through denials. The bread for the "comfort of the heart," represents the substance in its relation to the affections, and the necessity of affirmation for soul growth (eating bread). This trinity of movement is carried throughout the lesson. Abraham talks to the three men as if they were one man, whom he addresses as "My lord." This One is *I Am*.

If in our faith in Spirit we receive the higher ideas, and

entertain them as if they were realities instead of "figments of the imagination," as the faithless term them, we thereby open the way for a new state of consciousness. Sarah and Abraham were promised a *Son*. These new births that take place in the mind are always symbolized by the advent of an infant. If you dream of a baby you may know that you are coming into a new consciousness along some line of your unfoldment.

But the man of faith is not yet out of his sense consciousness. Sodom means "hidden," representing a concealed or obscure thought or habit of man. Gomorrah means "a rebellious people," or a state of mind adverse to the law of Spirit. These wicked cities of the plain are located within man, and before he can come into a realization of the promised "son" he must consent to the thorough purification of his consciousness from these sins. This purification is by fire, and it must be complete.

We try hard to save some of our sense thoughts and secret habits. We have indulged them so long, and our ancestors before us beyond the memory of man, that we cannot help thinking that there is some good in them. "And Abraham drew near and said, Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein?" The Lord agreed to spare the city if fifty righteous be found in it. Then Abraham begged that it be spared if forty-five righteous be found, which was consented to; then forty, then thirty, then twenty—until he got down to ten, but there were not even ten righteous, and the cities had to be destroyed.

Sodom is the lowest form of sense desire in the procreative center. Sodomy is to this day the synonym of an unmentionable sin. Yet the spiritually minded Abraham persisted to the last that there was some good in it.

This tendency to plead for the good in sense habits is characteristic of man's development. We cannot conceive why these functions that seem so necessary to the reproduction of the race should not be under the Divine Law. We have

not yet awakened to the fact that they are, in the external expression, a degenerate imitation of the Divine Law of reproduction.

We do not quickly see the spiritual truth, and protest that there is good in sense functions. In the early stages of the work we perceive a very large proportion of good, but as we go on in spiritual discernment it grows gradually less until it is cut down to one and a cipher. Even this ten is not proven, because only Lot and his wife and their two daughters were found righteous in that city. These escaped and the city was destroyed.

Error must be wholly wiped out of consciousness, and the sooner we accept the fullness of the Divine Law, the quicker will we arrive at the door of the kingdom. Do not hold to your so-called natural functions as divine. There are great mysteries in human consciousness. The race has gone through strange experiences, and wonderful revelations come to those who get beneath the surface of things. There walk the earth today those who could startle the world with revelations of truth going on right under the eyes of men, yet which they see not. Turn your back resolutely on all forms of sense thought and you will gradually discern the light that shines *within the light*.

GENESIS 26.

How to claim and possess his own, and at the same time live in peace, is a problem the Christian has to demonstrate. The way of the Lord is a joyous, happy way, and those who continually seek to follow the guidance of the Spirit, through their faithfulness attain that state of mind represented by Isaac, whose name means *laughter*. A true Christian has an inward joy that the worldly minded know nothing of. It is the result of the union which the soul has made with the spiritual sources of life. There is a perpetual inflow of pure life essence, through the inner centers of consciousness, coming originally from Christ. "That my joy may be in you."

From one viewpoint the Christian initiate is a great warrior. Paul was naturally a fighter, and his language is

freely interspersed with military figures, yet he was a man of peace. Jesus laid down the law of non-resistance as it was never laid down before, yet he cast the money changers out of the temple.

This spirit of war in Scripture characters is reconciled to the peace premise when we understand that all their conquests were over self, and their battles were for the possession of the life, love and liberty in their own characters. When we fight the sins of sense within ourselves, the war does not kill our neighbor nor in any way interfere with his possessions. In fact, such battles always give peace to the world. If you overcome your acquisitiveness it may redound to the benefit of the neighbor whose possessions you coveted. When Jesus cast out of his temple that inherited Jewish trait that makes profit by changing money from one hand to the other, he elevated the whole race, and showed us that the spiritually minded do not seek to make gain out of religion.

Isaac, the happy man of the Lord, had great possessions of flocks and herds. These are the inner animal forces, which are increased amazingly when we are in joyous states of mind. Deep-seated sorrow stops the action of the heart and retards the circulation of the blood, while joy sends the life flood bounding to every part of the organism.

Joy also opens up inward sources of life (wells) that have been covered up by thoughts (Philistines) in opposition to the good. It does not have any strife with opposition, but moves on from place to place, always leaving its impress of joy on the old wells of its forefathers.

GENESIS 28.

Taking a wife represents a unification of the *I Am* with the affections. Jacob was admonished to go to Padan-aram (table-land) to the house of Bethuel (unity with God) and take a wife from the daughters of Laban (white, pure, shining). This points the way to a unification with the Love Principle in its higher aspects. Exalted ideas, Divine aspirations and pure motives are here designated as necessary to that union with the soul which the *I Am* is about to make.

The various changes that are perceived as a possibility

are realized through experience. When we are going through the experience leading up to a new and higher state of consciousness, we often do not understand it. Jacob lighted upon a certain place in his journey where it was night and the sun was set and the place was stony, and he fell asleep. These symbols are plain to the one who has, without the light of spiritual understanding, passed through some material experience.

But the Lord finds a way to encourage the faithful one, and right in the midst of materiality and darkness of understanding the "visions of the night" reveal the ladder leading from earth to heaven, and the angels of God (spiritual thoughts) ascending and descending upon it. The poet says, "We rise on stepping-stones of our dead selves to higher things." Jacob recognized this truth and appreciated that the hard experience through which he was passing was good. So he took the stone he had used for a pillow and made a *pillar* of it. Instead of whining over his adversity he blessed it and made it a sustaining point in his mentality.

"Surely the Lord is in this place; and I knew it not." Jacob was awestruck by this tremendous thought of Omnipresence. What seems commonplace may be the house of God; and thinking some true thought or doing some loving act may be the gate to heaven. The vow of Jacob to be more faithful to God, and to give him one-tenth of all that he received, is a recognition of God as the source of all that man requires, and also that there shall be a constant reminder of this fact; hence the agreement to give back the tithe. Those who practice this testify that it leads to an understanding of the relation which God bears to temporal affairs, that can be had in no other way. When one feels that he has God for a partner in all his finances he is never afraid of failure or lack. "Then shall the Lord be my God."

GENESIS 32.

All through the Bible life is compared to a battle; yet not war—"the battle is the Lord's." The Lord does not

fight ignorance and evil, but the foundation of all existence being Good, the Law is constantly reducing all error to its exact standard. Man goes forward in consciousness—the soul and the body constantly becoming more refined under the Law of the Spirit, and there seems to be a struggle with adverse conditions, evil, materiality and ignorance.

In this ongoing the higher principles forge ahead and establish states of consciousness and gather possessions that are afterwards distributed to the lower. Jacob represents the soul rich in possessions on an advanced plane of consciousness. But a time comes when an evening-up process begins—the body (Esau) must be given some of the riches of the soul. But the soul does not like to enter the struggle necessary in overcoming material habits. The “ford Jabbok” means *struggle*, and the inference is that it was hard for Jacob to put away all the things he loved and enter the invisible and wrestle alone with the forces of the subjective consciousness.

The life in the subjective consciousness has several planes of action. In the deep recesses of the nerves it sends its energy to and fro, coming to the surface here and there in flesh and blood sensation. There is a strong man down there whom the average personality knows little about. He lives so far below the plane of common consciousness that the majority go from the cradle to the grave without becoming acquainted with him. This man is Pure Nature—the foundation of the body. Without him we could not make a form, and it is his tenacity that keeps our organisms intact. He belongs to Nature, and when the individual attempts to control him and lift him up, there is resistance.

The mind controls the body through the nerves, and a great nerve leader, the *sciatic*, runs down the leg through the hollow of the thigh. The *will* acts directly through this nerve and when the individual (Jacob) exercises his *I Am* power upon the natural man in an attempt to make a unity between the Spirit above and the Divine Natural within, there is a letting go of human will—Jacob's thigh is out of joint.

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, FEBRUARY 24

COMMANDMENTS—DUTIES TO GOD.—Exodus 20:3-11.

SILENT PRAYER: *God is Spirit, and they that worship him must worship him in spirit and in truth.*

3. Thou shalt have no other gods before me.

There can be but the One Supreme Mind, "in you all, and through you all, and above you all." But it is possible for one with a theoretical understanding of the truth of being to have other gods. Some metaphysicians have other gods than the One God. There is the money god, the family god, the god of pride and ambition, and other deities of less degree. These often occupy so much space in the mind that the God who is Spirit finds but small place there. The one Supreme Good should always have first place.

4. Thou shalt not make unto thee a graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Do not imagine God as having a material form, not even a limited idea in mind, nor location in substance, nor in conscious thought. God is Spirit—"without body, parts or passions"—transcending all forms and forces of man consciousness, both visible and invisible.

One would think it utterly impossible for a metaphysician to make a graven image of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity we are making him material, that is, a "graven image." To think of God as present in some places and not in others gives him locality, which implies form and shape—a "graven image." If we fall short in any respect in realizing the meaning of the omnipotence, omniscience and omnipresence of Deity, we make a mental "graven image."

5. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and the fourth generation of them that hate me; /

6. And showing mercy unto thousands of them that love me, and keep my commandments.

Do not worship or give power to erroneous ideas about God. God is *one*, and should never be imagined as duality. A departure of this unity from the Divine Mind leads to a consciousness of Spirit as cause and effect. Here the law of action and reaction holds sway. Sin is followed by punishment when the law is opposed, and rewards meted out to the good. This is the realm of the "jealous God"—the place where good and evil are warring one against the other. Avoid this consciousness and rest in the Supreme Bliss.

People ask how heredity can be true in mind. Bless you! it is only true there. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; it is *mind*, and only mind. Bodies are the ground in which mind sows its seeds, and that seed is the thought, or word. "The seed is the word." Whatever the fathers think, whether it be good or evil, the children bring forth generation after generation. This is an inherent law of being, and it perpetuates beyond the fourth generation in those who fail to change their minds. But through obedience to the Supreme Law, and *love*, the mind is transformed and mercy shown upon the redeemed body.

7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Do not take away from the One Mind its true character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labor and do all thy work:

10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

The sabbath day in mind action is that consciousness of completeness which should follow every declaration of Truth. The six days of labor are six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished, and rest with the assurance that the law has been fulfilled and man's work completed.

The sabbath day is kept by the devout in dwelling in thought upon the *rest* that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*."

SUNDAY, MARCH 3

COMMANDMENTS—DUTIES TO MEN.—Exodus 20:12-17.

SILENT PRAYER: *The Divine Law is fulfilled in my understanding, and carried out in all that I do.*

12. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Duties toward men and duties toward God go hand in hand. If men but knew it they could eliminate nine-tenths of their study and efforts to fulfill this law of righteousness, by establishing first a right relation between the individual and God.

Honor God and as the day follows the night you will honor your parents. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

Jesus said, One is your Father, even God. Spiritual man always recognizes God as his Father. This gives length of days in the land and eternal life everywhere.

13. Thou shalt not kill.

If we apply the same rule to this commandment that Jesus did to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calendar

say of some heinous murderer, "That man ought to be hung." Thus the murderous thought goes forth on the wings of the all-pervading thought-stuff in which we live, and may find lodgment in some susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the "closet" (secret consciousness) shall be declared upon the "housetop" (outer expression).

God is the life of all that lives. Whoever slays the temple of that life, with the thought that he is destroying life, is trying to kill God. "Who lives by the sword shall die by the sword." A destructive thought produces destruction in the one who generates it. "Thou shalt not kill," covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Do not have anything to do with destructive thoughts in mind or in form. This, carried to the ultimate, will make you an abstainer from all animal food. It is the *thought* that counts. The destructive thought that goes out with the slaying of animals, and the terror and fear of death that invisibly vibrates through the flesh, is what makes the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself. You may not be cruel enough to kill even an oyster, but the accumulated filth of that little scavenger of the sea will protest in your stomach and help along your nervousness.

14. Thou shalt not commit adultery.

Everybody knows the effect of adultery in its mortal sense, and never has a race been found so degraded as to ignore its law. It is implanted in the innermost recesses of the human mind, and woe be unto him who transgresses it. It was not necessary to write a scripture to call men's attention to the mortal law—it is the spiritual law that needs attention. It is the adulteration of Truth that makes possible the sense adulteration. The mixing of the Absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but mixed it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and in sense understanding of the Law of Being man is not able to distinguish between the Absolute plane of consciousness and the relative. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman, and not one responded. Like he forgave this woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp the Master mind had upon formative processes. The thought is of first importance in every issue. If one never thought evil he surely would never do evil.

15. Thou shalt not steal.

A mother whose son became a great thief admitted that before his birth she had often planned to take the money she needed from her husband's pockets when he slept; but she said she never carried out her plan. She stole just the same, and her son committed again and again the acts which she merely conceived in mind. The one who plans crimes, yet never carries out his designs, is frequently the guilty one. The overt act may be committed by another who has no idea where the impulse came from that moved him to do wrong.

Theodore Parker said that if the good deacons who confessed their sins in prayer-meeting told the truth they ought to be sent to state prison. The fact is, there is slight difference between the men in the state prisons and those free on the streets. The human thought back of commercialism leads right up to stealing. Stealing is taking that which does not belong to you. Under the Divine Law, which is the only law, man has the right to use everything, but to possess nothing. Thus all claim of ownership is stealing in the sight of God. It is stealing to strive to get anything without giving an equivalent. If you make the getting of money a dominant object in your life you will eventually

steal to satisfy it. Start with the proposition, "I am going to do the will of God," and your own will come to you.

16. Thou shalt not bear false witness against thy neighbor.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. "Our neighbor" is not necessarily the one next door—our nearest neighbor is our own personality. We should be careful not to bear false witness against it. "Judge not according to appearance." Find the true spiritual estimate of yourself, and hold to it as the real.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet a thing is to desire it regardless of whether we are entitled to it or not. One who understands the law of absolute justice knows that disaster is sure to follow the possession of anything which has not been earned by the possessor. The one safe affirmation is, "My *own* shall come to me."

SUNDAY, MARCH 10

THE GOLDEN CALF.—Exodus 32:1-8.

1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron.

4. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf: and they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

5. And when Aaron saw this, he built an altar before it; and Aaron made proclamation, and said, Tomorrow shall be a feast to Jehovah.

6. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7. And Jehovah spake unto Moses, Go, get thee down: for thy people that thou broughtest up out of the land of Egypt, have corrupted themselves:

8. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, These are thy gods, O Israel, which brought thee up out of the land of Egypt.

SILENT PRAYER:—*I am lifted up to spiritual consciousness and abide in Divine Mind.*

The Scripture narrative is that Moses went up into the mountain again to get the commandments in more permanent form, written on tables of stone. This going up into the mountain to receive the Divine Law represents the high, exalted state of mind one must attain before the inspiration of the Spirit can be received. Talking with God is based upon mental laws, which, once complied with, make the communion comparatively easy. But the mind must be put in right order before it can receive the thoughts of the mathematical God. "God is Spirit, and they that worship him must worship him in spirit and in truth." When the mind of man is filled with thoughts of materiality it cannot receive the ideas of Divine Mind, which are spiritual. If you want to communicate with the Great Absolute you must fill your mind with absolute ideas, then like will attract like, and your thought will blend with the thought of God, and the son will understand the Father.

Everyone who desires to grow in Spirit should make daily pilgrimages to the mountain of solitude. It is not necessary to go out of your room, simply go up in thought. Go into the "silence," meditate, pray, affirm the presence and power of the Omnipotent Good always with you. This is a necessary mental discipline. A great preacher, Joseph Parker, said: "Every minister, every teacher, every believer needs periods of solitude and communing with God; away from the fray, the battle, the race, but receiving nourishment, nutriment, inspiration, comfort, and even words to express

the divine thought. And coming back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a completer obedience and more radiant cheerfulness."

But don't stay on the mountain top too long to the neglect of the thoughts below; for if you do, they will seek another base of inspiration and make it their highest ideal, instead of the Truth. This is the meaning of the making of the golden calf by Aaron, who represents the high priest of the intellectual consciousness. The ears represent the obedience and receptivity of the mind, and the giving to Aaron of the jewels of the ears means that the ideals were poured out upon the intellect and the intellect concentrated them into a state of consciousness on the natural (calf) plane. This is idol worship and results in the materialization of the whole body.

When the intellect is the center of consciousness, and all the jewels of the mind are poured into it, not only one, but many golden calves, or material mental structures, are built up and bowed down to. The greatest of these in our day is the calf of gold, around which the people eat and drink and play, oft proclaiming, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." There is a very widespread idea that it is through the power of money that man is developed from ignorance to wisdom. On every hand we hear people talking of the great good they could do to the race if they only had money to carry out their plans.

This is worshiping the golden calf—making material things greater than spiritual. This idea must be ground to powder in the mind, as Moses ground the golden calf, before the true method will be put into action. God is your sufficiency, and if you are willing to obey his law the way will open to you and all your plans be worked out in just the right way, and money will come to you as servant instead of master. People who are striving to get money and then go into the Lord's work are worshiping the "golden calf." They are doubting God's providing capacity, and

their ideas along that line will be ground to powder. The great work of the Lord has always been done by those who were willing in the beginning to serve, as did Jesus, Paul and the long line of reformers, whose only capital was the Spirit of God.

SUNDAY, MARCH 17

BEGINNING THE ETERNAL BODY.—Exodus 40:1-13.

1. And Jehovah spake unto Moses, saying,
2. On the first day of the first month shalt thou rear up the tabernacle of the tent of meeting.
3. And thou shalt put therein the ark of the testimony, and thou shalt screen the ark with the veil.
4. And thou shalt bring in the table, and set in order the things that are upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5. And thou shalt set the golden altar for incense before the ark of the testimony, and put the screen of the door to the tabernacle.
6. And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of meeting.
7. And thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein.
8. And thou shalt set up the court round about, and hang up the screen of the gate of the court.
9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the furniture thereof: and it shall be holy.
10. And thou shalt anoint the altar of burnt-offering, and all its vessels, and sanctify the altar: and the altar shall be most holy.
11. And thou shalt anoint the laver and its base, and sanctify it.
12. And thou shalt bring Aaron and his sons unto the door of the tent of meeting, and shalt wash them with water.
13. And thou shalt put upon Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister unto me in the priest's office.

SILENT PRAYER: *The Substance of my life and my body is spiritual and eternal, and I now enter into the consciousness of this substance in its wholeness.*

The Tabernacle represents the temporal body of man. "The putting off my tabernacle cometh swiftly" (II Peter 1:14). It represents the temporary body as the temple does the regenerated, permanent body. In the wilderness

of sense man worships God in a tent, or temporary, transitory state of mind, which makes a perishable body. Yet in this flimsy structure are all the furnishings of the great temple that follows. The outer structure was cloth, but the altar, laver, candlestick, ark of the covenant, and all the inner utensils were of gold and silver and precious woods. This means that the central functions of the body are enduring, and that it is the fleshly covering that is so perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, even the body of Christ.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own mind, his character and his body—God furnishes the design. The tabernacle was built after the “pattern shown in the mount” to Moses.

The first step toward the building is the giving of gifts (Ex. 25:1-9). A great variety was called for, and those too poor to give jewels, gold, silver or bronze, could give spices, oil, skins, or linen, or help cut the boards. The gifts must be willing ones from the heart (Ex. 25:2). We are here shown that we must give up the material ideas of value before we can build the spiritual. But these material ideas have back of them the substance which is converted into the new. Nothing is lost in the divine economy. Every experience leaves its form in the soul, which, in the divine alchemy, may be converted into gold for the tabernacle.

“The first day of the first month” means that you shall begin right where you are.

“The tabernacle of the tent of meeting” means that a definite point shall be established in consciousness where we tabernacle or *dwell* in the Universal Substance of Being, which moves as a tent wherever we go.

“The ark of the testimony” is the remembrance of God’s promises, which are sacred and peculiar to each soul. No human hand is allowed to touch this ark of the covenant. In it we have stored that indefinable “spark” which links us

to God. No human thought should enter its sacred precincts, which should be kept veiled from all eyes.

"The table set in order" represents a definite arrangement of thought in communing with the Spirit. This table had upon it two golden dishes, upon each of which were piled six loaves of bread; which means that we should realize that the substance of Spirit perpetually supplies the twelve faculties of mind. The candlestick and its seven lights are symbolical of the Divine Intelligence which lights the seeming darkness within.

But this temple was to be the inheritance of those who were faithful. Faith must also become substance. Before we can enter into the consciousness of an eternal body we must vitalize with our concentrated thought every part of the temporal body in its inner processes. The table that was to be set up represents the orderly appropriation of the daily needs, and the bringing in the candlestick and lighting the lamps thereof, is the establishing in the inner consciousness of the Divine Intelligence.

The golden altar for incense, the altar of the burnt offering, etc., are the establishing of permanent resolutions of purity, and covenants with the Higher Law of obedience and conformity thereto, though it cause daily sacrifices.

The laver with water therein is the word of denial ever at hand ready to cleanse every impure thought that comes into consciousness.

The court round about is the outer realm of thoughts which have not yet been spiritualized.

"The anointing oil," is the thought of love, which is poured over all, making it holy or a perfect whole. "Love is the fulfilling of the law."

The bringing of Aaron and his sons to the door and washing them with water means that we shall declare *Spiritual Strength* as the presiding, directive power of this new state of consciousness—not a mere animal strength, but a strength washed clean and purified from all the grossness of sense. This declaration of Strength is absolutely necessary to the permanency of our tabernacle. Through it

there is an abiding thought action set up that continues while our attention is elsewhere. Aaron continues to "minister in the priest's office."

SUNDAY, MARCH 24.

SPIRITUAL FOOD.—Exodus 16:4-15.

4. Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not.

5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt;

7. And in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us?

8. And Moses said, This shall be, when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah; for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of Jehovah appeared in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar-frost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

SILENT PRAYER: *I am in spirit the living bread which came down out of heaven.*—John 6:51.

According to the record, the children of Israel wandered in the wilderness for forty years on their way to the Promised Land, although the journey might have been easily accomplished in forty weeks. The reason is given in Deuteronomy 8:2, 3:

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

When under spiritual discipline we should accept without murmurings whatever comes to us, and try to find the mental cause. We do not go direct to the Promised Land, because we are ignorant of the law of existence. We reduce life to a physical instead of a metaphysical basis. We try to solve the problem of life in material ways instead of spiritual, and thus continually fall short. So we wander to and fro, here and there, searching for a way out of our difficulties, yet ignoring the only way, which is an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends upon spiritual food—thoughts and words of truth.

The Lord is really striving to make himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and temporary satisfaction. We are not always aware of the source, but we know that we have in some unseen way been fed inwardly.

When we have perceived the fullness of strength which is ours in Spirit, we then have to deal with a wilderness of earthly thoughts which are opposed to or at enmity with this truth. These bodily thoughts tell us that there is a weakness, that they are starving. They murmur against the Truth and the Word, and long for the fleshpots of Egypt.

They want a more visible manifestation of the strength of Spirit.

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may prove them, whether they will walk in my law, or no.” This rain of bread from heaven is the descent into consciousness of ideas that take form in body and actually feed the flesh man. To eat of the quails in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of the Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that the Divine Substance is everywhere present, in every part of the consciousness, in the wilderness, the confusion of sense, as well as in the harmony of Spirit. “In the morning ye shall be filled with this bread, and ye shall know that I am the Lord your God.”

When you wake in the morning, lie quietly and realize the Divine Substance; then see it through your imagination in every part of your organism. Fill yourself full of it before rising, and the day’s work will be a joy. Remember that it is strength from the Lord. Let no thought of personal selfishness enter in. Do not try to gather more than you can use with the idea that you can store it up; it will spoil on your hands if you do.

When we are obedient to the Divine Law, having cast out of our minds all error, the heavenly substance will be ours consciously all the time. But we shall not attain this condition by murmuring against the law, nor calling blindly upon the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the Word of God will create in us a new man, and we shall know that there is a life and substance of an abiding nature, which Jesus Christ manifested, and of which we can also partake through him.

SOCIETY OF SILENT UNITY

*Be still, and know,
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1918

Held daily at 9 p. m.

*The Christ word is now here casting out sin and
healing the sick.*

PROSPERITY THOUGHT

February 20 to March 20, 1918

Held daily at 12 m.

*I am now conscious of the Christ abundance heaped
up, pressed down and running over.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from February 16 to March 16, 1918:

February 16 to March 1—Proverbs 2:6, 9, 10: "In all thy ways acknowledge him, and he will direct thy paths. Honor Jehovah with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine."

March 1 to March 16—John 8:28, 29: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Living Truth is becoming more and more satisfying, and I sincerely love and thank you all, and the Spirit of Truth, for the help you are giving me in getting established in the consciousness of the spiritual reality of life.

The almost ever-present desire in my mind is for purity. Eventually, of course, I shall be Christ-pure, but it seems to me that the work could be hastened, if there were more clearly outlined instructions given out by those who have gone before, and who have overcome the idea of sex. As I progress in Truth it is necessary to establish different relations with women. I find that keeping aloof from women does not fulfill the law of progress. If all women were Truth women, holding to the higher thoughts of the Christ-purity idea, the problem would be easier of solution. I understand that you do not answer personal questions, but the matter of sex purity is a strictly scientific one in my mind, and one that must be met. The greatest help I have had for a long time resulted from reading Ida M. Mingle's article on

"Purity" in the September Unity. Her statement that the life currents at the generative (or better, regenerative) organism must be called "good, and very good" was illuminating and helpful in practice. More information of that nature is what I wish. How wonderful life will be when we have attained full cleansing from all inharmonies of consciousness.

The first step in redeeming the thoughts and forces is to realize that the power back of all expression is good. What man has called "passion" and "sex" is in reality the pure God life, which has been directed in outer ways to produce sensation. Regeneration does not mean denying away this force, nor merely suppressing it, but the true character of the force is recognized, and it is lifted up, redeemed and turned into constructive channels for the building of perfect minds, bodies and affairs.

As you free your consciousness from the belief in "sex" and enter into a realization of the One Life, you will find that you will be associated with those who also express the Christ Purity. Keep words like these in mind during the day, and go to sleep at night repeating them:

"Christ within me is purity. I am no longer under any law of mortal thought. The law of the Spirit of life in Christ Jesus makes me free. I am established in the fearless, pure Mind of Christ, and I now have dominion over my every thought and force. I am satisfied with Spirit."

Think much about your body as the temple of the living God, and declare that his worship is now set up in every part of your organism; that the organs which have been instruments of unrighteousness under the old thought, are now in Jesus Christ redeemed, and have become instruments of righteousness. Take possession of every part of your body in the name of the Lord. Fill your whole being with thoughts of purity; affirm your desire for purity, and your love for it, and insist that you are now pure, for you are in reality pure. The Word of God in you is quick and powerful. May you feel its power quickening you to a new consciousness of abundant life, a new satisfaction in Spirit,

and a new sense of the joyous freedom which is yours in Christ.

* * * * *

Religion, as taught by the different sects and denominations of the past, has savored so much of outer forms and dogmas, and we might truly say, of hard, unrelenting cruelties, with so little of the real Christ Love, Justice and Truth, that we are not surprised to know it has driven many persons to just such extreme, opposing views as set forth in the clippings you sent us.

We believe the churches of today are awakening to the fact that they must give to the people a religion that is helpful and satisfying to the mental, moral and physical, as well as the spiritual man, if they would keep their denominations alive. It is because people are beginning to think for themselves that they will have a religion which is reasonable, and is not altogether based on ceremonies or feelings. You will find more real, spiritual, progressive Christians outside of the churches than in them.

The booklet, "What Practical Christianity Stands For," will give you a brief outline of the Truth regarding God, creation, Jesus Christ and salvation, as we teach it. The booklets, "Truth Demonstrates Itself," and "The Bible and Eternal Punishment," will give you an idea of the Bible teaching concerning hell. We are also sending you two other booklets that explain the truth about the Bible.

Let the people express themselves freely. Truth will stand the test, and all things are working together for the ultimate good of mankind. God is redeeming the earth and the people in it, and in due time a right equilibrium and relation of all things will be established. Then we will not need to say one to another, "Know the Lord, for all will know him from the least unto the greatest." "The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea."

* * * * *

The 35th chapter of Isaiah is a most beautiful one and certain of fulfillment. While we know that there is an

outer fulfillment of the prophecies, yet we seek to explain, teach and impress upon those to whom we minister the understanding and necessity of the inner meaning, thus bringing to pass in the individual the Truth taught.

We believe that the outer manifestations of good are held back because people fix their attention upon the realm of form to the extent that they neglect the inner realization, which must precede the demonstration in the outer.

There is a law of growth, unfoldment and fulfillment. First, there is God-Mind who inspires the idea; then there is the expression or realization of the idea, which takes place in the individual; then the manifestation or fulfillment. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." The race, as a whole, does not yet realize that they cannot go on in their greed, selfishness and limited ideas and have the peace they desire, though their awakening to this fact is at hand.

As the wilderness and deserts in mankind (the empty thoughts of lack, limitation, barrenness, disease, poverty and death in individual consciousness), begin to rejoice and blossom as the rose, bringing forth abundantly of the life and substance of Spirit, man will bring to pass the corresponding changes in the earth. The restitution will come about through man's coöperation with God and Divine laws. Marvelous and quick changes will be wrought everywhere through man's understanding, faith and ability to lay hold of the spiritual substance, life, love and power of Divine Mind, and make them manifest in the earth through the spoken Word.

Man needs to come into the consciousness of his Divine nature. This is accomplished through prayer and meditation. The man whose "delight is in the law of the Lord," and who meditates in the law day and night, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." See Psalm 1:1-3.

The "hand" represents executive ability, so in order to

strengthen the weak hands, as referred to in the 35th chapter of Isaiah, all negative thoughts regarding man's ability to execute and bring forth must be eliminated. "Knees" stand for humility, therefore to confirm the feeble knees one must establish true humility. All the fearful thoughts of the heart, or subjective mind, will be transformed through the realization that God is the life of the individual, and the power that upholds him. When man is conscious of the Allness of God there is absolutely nothing to fear. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, that is, those thoughts that could not or would not see and hear according to righteousness and Truth will be healed. All the lame thoughts and ideas will be made upright and joyous, and the dumb devil will be cast out, giving freedom of expression in gratitude, harmony and praise to God. This transformation takes place right in the seeming barren and limited places in man's consciousness, and the redeeming, healing, renewing, refreshing streams of life begin to flow into soul and body.

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." A "highway" is a road for multitudes, while a "way" may refer to a path for one. Truth shall become so thoroughly understood and walked in, or acted upon, by all the thoughts, forces, powers, habits, etc. of the individual consciousness, that it shall become a clear, open highway. Nothing impure, but only that which is single to the one Good, can travel on this highway. The forces and ideas that have been in error and are not yet awakened (fools) cannot help seeing clearly, for the way of Truth will be so plain. The outer interpretation of this text can be clearly discerned from the individual interpretation. The way of righteousness and holiness will become so plain that all men will understand and walk in it. This is the "highway." The "way" refers to the guidance of man by the Holy Spirit. Man will be so consciously in touch with the Most High within his own being that he shall hear the

still, small, soundless voice of the Spirit saying, "This is the way, walk ye in it," when he attempts to turn to the right hand or to the left. See Isaiah 30:21.

The lion and the ravenous beast refer to the destructive, tearing-down forces in man. They shall be eliminated and the redeemed thoughts, powers and faculties shall reign. Joy, gladness and peace will be man's portion eternally.

* * * * *

We believe in and are working to bring about the emancipation of all mankind. We know that in Christ Jesus man and woman are equal; in fact, the thought of sex is forever eliminated in the regeneration, which we are teaching and demonstrating. As women bring forth the masculine quality (Wisdom) within themselves, and men develop the feminine side (Love) of their nature, they will each and every one find their proper place and there will be no in-harmony or friction.

While we are in sympathy with every effort to bring about the good of the race, and their liberty from bondage of every kind, we do not see that outer personal force, or even purely mental power will accomplish the desired end. These are hard ways of attainment, and temporary. The true way is through the Christ consciousness—through realizing the Truth within ourselves, and then quietly, silently, holding to it until it becomes a living force in consciousness.

If, instead of recognizing and resisting seeming evil, which resistance stirs up opposition, the women of our country would coöperate in knowing the Truth that in reality there is no evil, no opposition, nothing which in any way can impede their progress; that the one and only Power and Presence in the universe is the Good Omnipotent, and then hold to this Truth, in a very short time conditions would shape themselves so that the men would, of their own accord, give the women equal rights in the adjusting of the affairs of the nation; or the women would be directly led of the Spirit to take some step just at the crucial moment, which would bring about for them a quick, easy victory. There is

much more power in spiritual realization than in outer personal or mental fighting.

* * * * *

The words of Jer. 31:22, "A woman shall compass a man," are given in our different Jewish translations of the Old Testament, as follows: "How long wilt thou turn away coyly, O thou backsliding daughter? For the Lord hath created a new thing in the earth: a woman shall court a man," and "For the Lord hath created a new thing on the earth, The woman will go about seeking for the husband." The fulfillment of this prophecy is at hand, for we are fast coming into the day when the woman shall take the initiative along every line.

In every individual there are the masculine (Wisdom) and feminine (Love) qualities. For generations men have dwelt in the outer consciousness, having a sort of worldly wisdom, but as a race denying the true spiritual Wisdom, and ignoring almost entirely the urge of the soul or love nature—the feminine within them. The result is that they have built up the present conditions in the outer world and are being called forth to adjust the affairs of the world of their own making. Women, in the meantime, are taking their places in different activities and are proving themselves to be even more competent than the men have been. Why? Because woman, who has been kept in the background, has been forced *through necessity* to turn to religion and to God for solace, strength and comfort, and has made great strides in bringing forth her soul and spiritual qualities. She has developed her feminine (Love) and through the greater and ever increasing responsibilities thrust upon her, developed her masculine (Wisdom), and united the two. Out of the union of these two qualities comes perfect expression in every particular. Woman is now ready to take the initiative in the outer, while men will have to learn to go within, and through prayer and meditation bring forth their inner spiritual Self, thus making a union between Wisdom and Love within. In this way men will come into a higher consciousness of purity, virtue, love, wisdom and honor, and so learn

to be really fit to be the *directive* Wisdom of the world.

While man has been wasting the very substance of his brain and body, to say nothing of his outer substance (worldly possessions), for the fulfillment of the lusts and appetites of the flesh, getting farther and farther away from his true inner Self, woman has been developing her finer, inner qualities and powers. As a result woman will soon put away all false modesty, and openly choose the man whom she thinks fit to be the father of her children, *if she still desires children.*

Woman led in what is known as the "fall" and she is now leading the way back to higher, spiritual life, and is even reaching, in outer ways, ahead of man. Because of the development of her spiritual nature, she has in reality been for ages superior to man, and now she is having the opportunity to demonstrate her executive ability.

The lesson in this text, for men and women who still must learn the lesson, is that they should, through prayer and spiritual meditation, unify the qualities of Love and Wisdom within. Instead of thinking it is manly to be materially minded, men must learn that it is not only truly manly, but right and honorable to be spiritually minded. Women must learn that they are to lead in all things touching soul development, and cease to give their substance of thought to carnal desires and material attainments.

"The toxin of fatigue has been demonstrated, but the poisons generated by evil temper and emotional excess over non-essentials have not yet been determined, although without a doubt they exist," says Metchnikoff. Poise of mind tends to normal action of all the bodily functions. Self-control as regards the emotions is largely a matter of habit. You can acquire mental poise if you will to do so, and there is no doubt that it will promote health and long life.

In truth, he only is the lover who seeks what is profitable to the beloved; so that if any pursue not this, even what is right and good, though he make ten thousand professions of love, he is more hostile than any enemy.—*St. Chrysostom.*

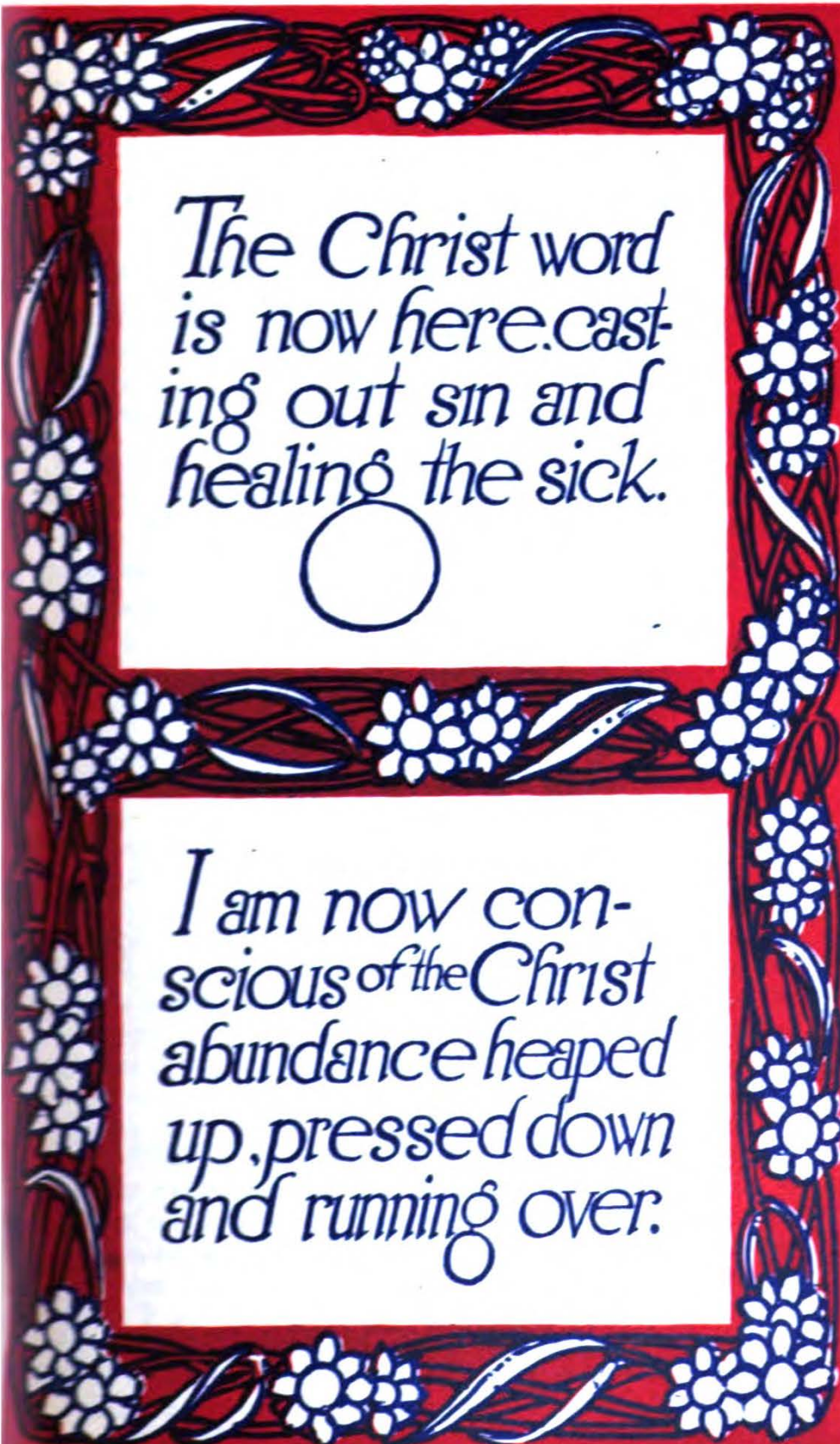
SILENT UNITY HEALING

Phoenix, Ariz.—My friend wrote a telegram to you, asking for your prayers. She had not slept for three nights and suffered intense pain. Thinking that her message had been sent to you, she went to bed and slept like a child from eight at night until eight the next morning. In going back to the office the next morning, she found the telegram had blown up against the screen at the window. She has never had a return of the trouble.—J. S. S.

Instances similar to this often occur and people not in the understanding of spiritual forces naturally conclude that we do not do the marvelous healing that is reported every day in the work of Unity. They say, "Those people just naturally got well and Unity didn't really have anything to do with it."

But metaphysicians, who have studied the power of mind and know how swiftly ideas do their work, see the fulfillment of the law in just such an instance as that mentioned above.

So far as the individual is concerned, healing is a matter of faith. "According to thy faith be it unto thee" was the broad statement of the law by Jesus. However, there must be certain relations established before faith can have a working base. The centurion's faith in the power of Jesus healed his servant in that "selfsame hour." But Jesus was a necessary factor. Faith makes contact with established spiritual centers and the response follows instantly. It is the same law on a more interior plane of consciousness that we see in the wireless. Unity is the radiating and receiving station in the thought world. Night and day Silent Unity workers are sending forth waves of life, love, peace, intelligence, power and every idea that will lift up and make better and happier men and women everywhere. Our prayers, meditations and calls to righteousness are to individuals, classes and nations. The world is our country and to do

A decorative border in blue and white, featuring stylized flowers and leaves, surrounds the text on a red background.

The Christ word
is now here. cast-
ing out sin and
healing the sick.



I am now con-
scious of the Christ
abundance heaped
up, pressed down
and running over.

good our religion. Our God answers while we are yet speaking and the promises of Jesus are all being fulfilled in our work.

Jesus has come again in the "clouds," in like manner as he went away, and as he said he would come. This obscurity, represented by "clouds" in the sense minds of humanity, must be removed before we will all see him. But we can all receive his help at any time. "Lo, I am with you alway."

We get a very large number of letters from people who have been helped by connecting their minds with the Lord through the Silent Unity Center, but the proverbial nine-tenths do not report. People who visit us tell of demonstrations they have had whose recital would alone fill this magazine.

However, here are a few extracts from our daily mail:

HEALTH

Chicago, Ill.—On the day I wired you for prayers for little E. N., the doctors had declared her case one of brain fever. They said that death was only a question of a very few hours. I sent you the message at six o'clock and at seven she was sleeping quietly, and the fever had left her. She awoke in her right mind, and has improved so steadily that she will be back to school in a few days. Last year you helped to bring back from death's door another one of my pupils, who was dangerously ill with double pneumonia. At another time I wrote you for prayers for H., who was subject to epileptic fits, and he has been cured of them. My heart is in my work of teaching and caring for these little foreign children.—C. B.

Wichita, Kan.—At the time I wrote you for prayers for my mother, she was confined to her bed with a claim of illness, which apparently was of a most serious nature. She had pains in her side, violent coughing, palpitation, drowsiness and other unfavorable symptoms. In spite of appearances I held the thought that God's goodness and power healed her. I told her that I had written to you, and before I had mailed the letter there was a sudden favorable change in her condition. She said, "I know they have already helped me for I feel so much better," and urged me

to leave her. I had been sitting by her bedside at night. The next day she was up and around and has been ever since. We received your Truth thoughts that filled us with hope, faith and a stronger determination to continue to seek the Truth and trust in God. Words fail to express my gratefulness to God and to you for your prayers.—*L. C.*

Yerington, Nevada.—Last spring I fell and broke my knee cap, and I suffered very much with it until I wrote you asking for prayers. Doctors had told me I would always be a cripple, but after writing you the pain instantly disappeared and my knee is now entirely well. I thank God it is healed, and that I am beginning to know I can do anything through Christ that strengtheneth me.—*Mrs. G. W. M.*

Hunter, Ark.—You will be glad to know about Mrs. D., whom you have been treating for tuberculosis. She had a thorough examination made and the physician said there were no symptoms of tuberculosis. I feel very thankful.—*Mrs. W. A. D.*

Niles, Mich.—I must tell you of the experience I had the day before Christmas. It seemed to me that I could not live and endure the agony any longer. The postman came with your letter inclosing "Health Hints No. 1." When I had read about half the pamphlet, I was amazed to find that I had completely relaxed, and was quietly reading with no pain anywhere. I caught myself glancing quickly around the room and even up at the ceiling as though the pain would pounce out upon me from some hiding place. But I was free "with the freedom of Spirit" and giving thanks, I went about my preparations for the Christmas dinner with a joyful heart. I thank you for your ever timely assistance. Verily, you answered before I had called.—*Mrs. M. C. M.*

Safford, Ariz.—About a year ago I had the worst form of stomach trouble. I do not know whether it was cancer or catarrh. I had three doctors but they could not cure me, though they did relieve me so I could breathe. Malted milk was all the nourishment I could take and it could not be digested. When I retired at night I did not think I would live until morning. I wrote to Unity and they showed me the way to health. God did the work and I give him all the praise. Please give my full name that others may know what the Spirit of God will do for those who trust him. May we all, with one accord, praise God.—*Mrs. Maggie Walker.*

Henryetta, Okla.—About a year ago my husband fell and fractured three ribs. Material help did him no good.

He suffered terribly and seemed to get worse every day. I wrote you for prayers and the pain and soreness all disappeared, and he is now perfectly well. He believes in Christian healing now. I wrote you in regard to my little son, who had an ulcer on his foot. Before I heard from you the ulcer disappeared, and when he saw it was gone he jumped up and down with joy, saying, "Unity did it!"—*Mrs. L. D.*

Washington, D. C.—A friend telegraphed to you in my behalf last Saturday, about five o'clock. Before eleven that night the pains passed away, and I slept quietly. Tonight I am up and about my duties again. I thank you for your great help and rejoice in this new realization of the Omnipresence.—*K. W.*

Bellflower, Cal.—Recently I was taken with a severe cold. The second day the fever ran so high that I lay most of the time in a sort of stupor with severe headache, and pain in every part of the body. When it seemed I could no longer hold on to consciousness, and my own efforts were so weak that they were apparently doing little good, I sent out a call to Silent Unity for help. In a few minutes I was conscious of the words, "The Eternal God is thy refuge and underneath are the everlasting arms." They passed through my mind as though they had been spoken to me by someone in the room. My next conscious thought was one of complete relaxation, and I was rejoiced to awaken to the fact that the fever, pain and nerve tension had entirely gone, and I was lying in perfect peace. With a prayer of thankfulness I dropped off to sleep, and for two hours slept like a babe. When I awakened I was able to get up and go about my work. I am indeed grateful for what the Truth is doing for me.—*Mrs. J. R. V.*

Stockton, Ill.—I wrote you for prayers for bronchitis. I am now healed. I thank God and you for answered prayer.—*Mrs. L. H.*

Palisades, Colo.—One year ago I asked for prayers for Mr. H.'s sore leg. It has healed and his stomach and back are now well. I also wrote you for prayers for rheumatism, from which I suffered twenty years, and several other ailments. Now I am a well woman. I cannot tell you of all the wonderful blessings which have come to us.—*Mrs. J. H.*

Tacoma, Wash.—About a year ago I suffered with nervous prostration. Of course I had several different doctors, but gradually grew worse. A friend told my husband about Unity and a telegram was sent to you. That very

evening I began to get better. I received your prayers for a month and now am as well as ever. Words cannot express my thanks to God.—*Mrs. M. M. R.*

Marcus, Ia.—I have a friend, who had treatment of you for a goiter, and she says you absolutely cured her.—*R. A. H.*

PROSPERITY

Denver, Colo.—A short time ago I wrote you asking prayers in producing business for my firm. I needed to close twelve contracts, which in my business meant several thousand dollars, and it had to be done by January first. It seemed almost impossible, but since that time I have closed twenty contracts instead of twelve, and it still lacks twelve days of being January first.—*H. A. M.*

Danville, Ill.—I asked the Spirit to guide me in securing a good position, and not long afterward a position in a high school was offered to me. I had never cared to attempt high school teaching, because I had always thought I could not manage the grown boys and girls, but I concluded that since the Lord had picked out this place for me, I could trust him to do the managing, so I started into the work with perfect confidence. Three months have now gone by and the boys and girls are perfectly lovely in their attitude toward me. Never before have I enjoyed teaching as I do this year. I have a delightful place to board, which was also a direct answer to prayer. I had to be examined in several different subjects, and I was quite rusty on all of them. One subject in particular I felt I knew almost nothing about, but I went to take the examination, trusting as before, for I said, "God has brought me this far and he will see me through." I made good grades on all the subjects, and the superintendent suggested that I take the examination in January on the one "doubtful" subject, which gives me plenty of time for a thorough review. I suppose many people would not consider these things out of the ordinary, but to me they seem wonderful responses to an attitude of prayer and trust.—*Mrs. G. S. K.*

S. Norwalk, Conn.—It is with a heart overflowing with love and gratitude that I praise the Father's love and care, which I have proved does not fail when it is perfectly trusted. I have had two tremendous tests, temptations to run hither and yon for the wherewithal to keep my furniture off the street and to keep from losing the best of it which was held by a chattel mortgage. When the very last day

came, and when there was no sign of relief, my faith and trust were met with funds telegraphed me without any word from me, by a party who felt he owed it. The debt had been forgiven long ago. I asked you some time ago to join me in praising, instead of asking, for the best employment for my son and daughter. Better results than we even hoped for have come to pass. I am now free as to time and labor. I never before had the slightest approach to the freedom I now enjoy. I want to express my thanks for "Freedom," by Ethel Pitney in Weekly Unity. Emilie Cady has been and is a wonderful teacher.—*Mrs. A. N. S.*

Eagle, Colo.—We run a small weekly paper, and it is very hard to get help. My husband went around town to see if he could find someone, and I kept affirming that God, who has always taken care of us and is our supply and help, would send someone in this emergency. When my husband returned a stranger stood looking in our window. When the man said he was a printer my husband explained the situation and he stayed and helped out that week. He and his wife were going through town on an auto vacation trip, and he was prompted to look into our window and see if it was a newspaper office. When they told me about it I replied, "I believe in an All-Wise Power governing our lives, and your husband was God's instrument to answer prayer and affirmation."—*Mrs. W. A. S.*

Columbus, Ohio—I wrote you asking prayers, as we were looking for a new home. We followed your directions and found just what we have been desiring. We are happy and grateful for what the Truth has done for us in blessings of harmony, health and prosperity.—*Mrs. C. M. W.*

Superior, Neb.—I wish to thank you for your prayers for prosperity. My father's business has been fine the last few weeks, and he is getting in a great many checks which were past due.—*Miss R.*

New Canaan, Conn.—I thank you for the help you have given me for prosperity. I am today worth several thousand dollars more than when I wrote to you. I hadn't any income at that time, and now I have a fine house which I rent. I thank you for helping me realize that money is a symbol of God's love, and that we never can be separated from God's love.—*Mrs. J. D.*

San Francisco, Cal.—I wrote you asking prayers in regard to my son, who was trying to get a position, and my daughter who was anxious about her graduation. Shortly after writing my son received a position in a bank with a very

good chance for advancement, and my daughter graduated after four years of hard study. I feel very grateful indeed for this help and give thanks to God and Unity—*R. W. M.*

Santa Rosa, Cal.—I wrote you regarding some silver which I thought I should have. A year ago I received one of the pieces of silver, and a short time ago two more, evidence of the realization of my request through you.—*Mrs. J. N. S. C.*

Santa Monica, Cal.—My letter, asking for prayers, had barely reached you when I received help. All worry and anxiety left me, and in a few days I found work to do. It was soliciting and it kept me on my feet eight hours a day. I did not see how I could stand it, but, relying on the power of the Spirit, I can walk all day without fatigue. That work led to my present position, which offers a chance for advancement.—*E. W.*

San Francisco, Cal.—My husband kept saying he must have a small automobile for use in his business. Then we received a Weekly Unity which told how a man who had no money received help by praying with faith and patience. My husband said, "That is the way I will get my machine." A few days afterward a sister of his came in and said she had some money in the bank which she would not use for some time, and offered it to my husband for use in his business. The next day the machine was bought. We have some beautiful long rides in the country on Sundays, and I declare that God is the head of the car, and only the Good is with us.—*Mrs. D. N. K.*

San Antonio, Texas—The property about which I asked your prayers has been sold, and also another piece which we desired to dispose of has been sold. I bless the day I heard of Unity. The Truth has done so much for me. My sister is cured of a serious bowel trouble, and the nervousness and weakness in myself, for which I asked your prayers, is almost wholly overcome. I am very happy. Life is beginning to be worth while.—*Miss I. F.*

Klamath Falls, Ore.—I have received much benefit since I wrote to you for prayers for prosperity a year ago. I had insufficient funds in the bank after my husband's death with which to pay the funeral bill, and the doctor and nurse. It has seemed hard work at times to meet all the demands, but I have kept a brave spirit and trusted in God. Since receiving Unity Magazine I have been healed of catarrh, stomach trouble and liver trouble. I am very grateful to God and to you.—*Mrs. O. E. S.*

Kimberly, Nev.—The letter requesting prayers had not reached you when help came to me. The following night after I mailed the letter, I prepared to go to work as usual (I had been working night shift), but when time came to start something held me back and I just could not go to work. Finally it was too late. The next day I came over to K. and discovered that I could secure three different places. The one I wanted was the only place there was any doubt about, but I prayed as if I had already received the job, and the next morning when I appeared to see about the place, I was told to come to work that same night.—*A. P. R.*

Los Angeles, Cal.—I succeeded in passing my examination and also have a good position. I feel that I have had great help through Unity, for which I am thankful.—*C. T. C.*

Brooklyn, N. Y.—My son was wonderfully helped in his business within a few days after my writing you. It had been so bad he was thoroughly discouraged, but within one month he was on his feet again. His eyes have been wonderfully benefited, and my own income has increased, for which I thank God.—*Mrs. S. T. H.*

Winsper, Idaho—I want to thank you for your prayers. They have been such a comfort and blessing to me. My husband is working here in the mines and we are comfortable for the winter.—*Mrs. E. F.*

Washington, D. C.—My daughter has met with success on her organizing tour, and her health is wonderfully improved. The son who had been missing for nearly seven years has at last been found.—*Mrs. E. M. D.*

Chicago, Ill.—I know that you are still holding prayers for my son, as he continues to improve. I have sent a subscription to my mother, trusting that this may be the means of her understanding this great Truth. I am in the best of health, and after receiving your prosperity bank and prayers every movement I have made has not only been beneficial to myself but to all concerned. I express my gratitude to God and Unity, for I am now in a position to overcome everything, and the happiness that follows is so sweet.—*Mrs. L. R.*

Cincinnati, Ohio—Am very busy and have splendid health and happiness, and I know that your prayers, through my faith, have much to do with my prosperity. I can overcome all difficulties by affirming the Word, then, through my faith in God, all is accomplished.—*F. Z.*

Bridgeport, Conn.—Your letter last week found me in desperate financial circumstances, and I sat down and wrote you as much, when something said to me, "That is not the thing to do, O, ye of little faith." I immediately tore up the letter and thanked God for his many blessings. Two days later the financial aid I needed came to me, and came in the right way. It is wonderful how many of my friends are led to the Light through a subscription to *Unity Magazine*. Mrs. D. paid no attention to it for the first year, then she had trouble with her eyes and nothing seemed to do any good. I asked her to write you and she was relieved almost immediately.—*L. C. S.*

Wakefield, R. I.—I thank you for the great help my family have received through the Truth and your prayers. I wrote you in the fall asking that my husband might have steady work, and I am truly thankful to say he has good work near home. I am learning to use the Truth more every day. I also asked help for my boys, and they are both doing fine.—*I. M. S.*

Gilroy, Cal.—I have been able to meet all obligations and do not worry over business any more. I thank you for your helpful thoughts.—*E. D.*

FREEDOM

Los Angeles, Cal.—You have been praying for my dear husband for two years for the drink habit and now he is coming into his freedom. He is looking so well. His friends consider it so strange that he has no bad effects and no taste for the intoxicating liquor. He says this is the first Christmas season in thirty years that he has not drunk liquor. Do you wonder that I praise God?—*Mrs. M. E. S.*

Bocas del Toro, Panama—Your literature is the best Christian literature that I have ever read. It helps me so much. I was a slave to tobacco, but, thanks to you and the great *I Am*, I have not put a cigarette to my mouth since the eighth of November, and I do not expect to smoke any more.—*D. L.*

Woodstock, Vt.—Some time ago I wrote you that a dear friend and I wished to be together, but insurmountable obstacles seemed to prevent this wish. It has come about, and she has come to live with me. We are very happy and thank you for your prayers.—*Miss A. B.*

Ottumwa, Iowa—I asked your prayers for my brother-in-law, for freedom from the lust of appetite. He has been freed, and has returned to his family a changed man.—*Miss A. M. K.*

PROTECTION

Bay City, Mich.—My son is in France doing his "bit," and Unity and its wonderful teachings have been my happiness here and my son's happiness over there. I know now all our prayers have been answered, as he arrived safely, and our dear Father has given him a place of safety so that he may come back to us clean and whole after the good cause has been won. I am so thankful that this has brought him to the Truth. Only today I received a letter from him, written Thanksgiving Day, and he tells how he has prayed and thanked God that he has been able to keep his twenty ambulances in good running order so as to help relieve the suffering of the dear boys, and bring them into the hospitals quickly for attention and treatment. He knew there was to be a "big drive" on November 23d, and he prayed God that his ambulances be kept in good condition. The terrible battle began at midnight and the ambulances were running until morning and not one went wrong through all the heavy driving over the shell holes. They saved hundreds of lives by the ambulances holding up and the boys' quick driving. God shows me daily he is with us all, and I cannot praise him too highly.—*Mrs. G. F. K.*

Davenport, Neb.—Much good has come to us since we have taken up the inner teachings of Unity. Some things seem to come to us straight from God. One evening a hard rain came up suddenly, and all our doors and windows were open, and we were away from home. I said, "It will not rain in for the house is in the care of the Lord." My husband wanted to go home in the rain to close the house, but I insisted that he wait. When he did go he found that not a drop had entered either the upstairs door or either window on the east, though the wind had dashed furiously against the east side of the house for three-fourths of an hour. Ordinarily, it would have soaked in under the door, but even the beds, just inside the open windows, were dry.—*M. L. E.*

Newton Center, Mass.—I cannot begin to express my gratitude for the good things that have come to my son through the Truth, not only protection through the war zone, where he had quite an eventful trip, but promotion to a position he had not hoped to obtain for some time. He was in the Naval Reserve and had never had any training, but considerable practical knowledge of seamanship. He has been one of four men chosen by the government to go to Annapolis for training. We are very grateful.—*S. W. B.*

Miami, Fla.—The heavy lid of an ice box fell on my

head just above my forehead. Instantly I declared that there was no pain in Spirit, and there was not even a bruise or particle of pain after the first thud. The power of the Spirit goes before and makes easy the way.—*Mrs. H. G.*

Quincy, Ill.—The two leaflets, "Loose Him and Let Him Go," and "Prayer," were so full of what I needed and I have read and re-read them. This morning I received a letter from A. telling me that he has not been sick a day since he has been in camp. Words are inadequate to express my feelings. My greatest desire is to be worthy of the blessings. Praise his holy name.—*Mrs. M. E. P.*

Ashland, Wis.—The night I got your letter there was a call for bricklayers. The next morning my son enlisted and in one week he was called. He had just finished his trade about six months ago. We are all very thankful that he could go in this capacity. It is wonderful how everything worked out when the prospects looked so terrible. I do thank God always for his wonderful love and care, and I thank you for the great help you have given me so many times.—*Mrs. J. T. M.*

"BE YE TRANSFORMED"

San Antonio, Texas—It is just a year since I wrote you first, and it has certainly been a wonderful year for me; a year of awakening to Truth and the first real living that I have ever known. I am finding the answer to all those things that made life an uncertainty and God a myth. Now God is becoming a real Father, and I ask no greater blessing, for I am sure that with prayerful and receptive mind I shall find the solution to all my problems. Although as yet my hearing is not reliable I do see an improvement. I can now hear the clock strike by standing very near it, with my hands cupped behind my ears, while until two weeks ago I could not hear it with my ear against the face of the clock. It is enough to make me rejoice in the glad New Year, and for this joy I know I owe you as well as the Father my gratitude.—*D. D. W.*

Chicago, Ill.—I thank you for your prayers for peace and harmony between myself and friend. Just as soon as I wrote the letter the worry and sorrow was lifted from me. The very next night we met and she kissed me and all was forgiven. I knew that I had asked and had received. How I thank God and you for this wonderful blessing.—*M. J.*

Aransas Pass, Texas—I wrote you for prayers for some friends and relatives who were sick and in trouble.

Mrs. M. was not expected to live. This morning I received word that she was conscious for the first time since she had been taken sick. This change occurred about the time my letter should have reached you. I am very thankful to you and to God for this demonstration. I also wrote you for prayers for myself for prosperity. I have an obligation which is due tomorrow. I knew of no way that I could raise the money, and was very much worried about it, but when I received your instructions I made up my mind that there was a way and that it would be shown to me. Imagine my surprise when a man came and offered to make a trade that would furnish me with the exact amount of money I had to raise. I know this is the power of God.—G. L. G.

Phoenix, Ariz.—I wrote for prayers, as I was about to lose a dear friend through misunderstanding, and in a few days there came a complete return of friendship.—Miss B. L. N.

Dallas, Texas—It gives me great joy to tell what you have done for me through God's help. I have experienced a self-possession I haven't had in years, and my nerves are quiet. My mental powers are developing rapidly, and I feel there are great things within my reach, and with the guidance of the Truth I shall make wonderful demonstrations. My heart is full of gratitude.—Mrs. J. K. B.

Cambridge, Mass.—My husband is healed. It was a beautiful demonstration. Each day I grow to feel more and more the Spirit of the Living God within. Your work is wonderful and I know it is deeply blessed.—C. W. K.

North Vancouver, B. C.—I am much better spiritually, physically and financially. I am rejoicing in my victory.—T. F.

Anna, Ill.—Your prayers are bringing happiness to me. I am guarding every thought and also watching my words. I find it much easier to control my children with loving thoughts and words of kindness. The mother's heart and soul must be filled with sweet, pure thoughts before she can rule her home on the basis of Jesus Christ. I am determined to make my every aim in life a good one.—Mrs. F. L.

HELPED BY UNITY LITERATURE

San Francisco, Cal.—I cannot find sufficient words to tell you how thankful I have been for the wonderful messages which I have found in your Unity Magazine for November. "A Praise Treatment" has been a wonderful

guide to me. I wanted to write you for a special Word for my eyes and ears. I kept thinking of it and the need was great, but in some way I delayed the writing of the message to you. On opening the November Unity Magazine one of the first things I found was this message: "By thy cleansing Spirit I am purified and healed. My eyes and my ears, my entire consciousness have I given to thy restoring power." My prayers had been answered. Praise God from whom all blessings flow. The light becomes clear as I go forward.—*Mrs. W. B.*

Ft. Morgan, Colo.—I enjoy Weekly Unity and I am never too busy to stop and read at least one article as soon as I receive it. The one on the protection of our soldiers I am, through study, trying to make my own. A hailstorm last summer seemed to entirely destroy my splendid garden. The sight of what had been my garden filled me with grief, but the words of the poem, "Recompense," by Ella Wheeler Wilcox, "God never takes a thing away, but something else is given," quieted me. In the course of a few days my garden plants were restored and I was rewarded with fine results.—*Mrs. J. S. C.*

Philadelphia, Pa.—Since I have read your illuminating book, "Christian Healing," by Charles Fillmore, I feel prompted to write you a note of appreciation and gratitude for the many instructive and substantial verities and spiritual incentives derived from this reading; also for the many fine articles contained in your Unity Magazine. While my physical sight is not fully restored, I feel that the inner vision and spiritual understanding have wonderfully increased, and I am confident that the physical sight must inevitably follow in the wake of the inner or mental vision.—*K. T. S.*

New York, N. Y.—It has just dawned upon my consciousness that I can make a Christmas gift to Spirit. You can appropriate what you wish for publication. God bless Unity. Your teaching has shown me "the Way, the Truth and the Light." It has brought peace, power and confidence into my life. Through your communications I have demonstrated over fear, fear of personality, and over limitation of every description; over seeming illness; over all inharmonious conditions, mental and physical. Truth has firmly established my confidence in the ultimate realization of every worthy dream I have ever hoped to accomplish. Truth is my hourly and daily guide. All power to Truth!—*M. W.*

Berkeley, Cal.—I had five dollars given to me Christmas to buy arch supports, but I am sending it to you. I do enjoy the Unity Magazine so much.—*Mrs. E. F.*



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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

UNITY GOOD WORDS CLUB

"But I say unto you, That every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36-37.

All who wish to aid in creating better world conditions and at once help themselves are invited to coöperate with the Good Words Club. The purpose of the Good Words Club is to teach its members the power of the Word, that through the use of right words they may have health, happiness and prosperity in abundance. Where many are coöperating in the right use of words a great power for good is generated. Never in the world's history has there been a more urgent need for the establishment of constructive factors upon the earth and to this end the principles of the Good Words Club stand as a mighty power. The Club membership extends to all parts of the world and is increasing rapidly. Reports from members testify to the wonderful practical results being gained through fulfillment of the precepts on which the movement is founded. There are no dues nor fees connected with membership, the Club being sustained by freewill offerings.

Members are admitted to the Club through signing the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill.

A very attractive Club emblem serves the twofold purpose of a "reminder" and in bringing members into association.

If you are interested in making your life and the lives of those about you brighter and happier; if you desire to

aid in the uplift of the race as a whole; and to fulfill one of the simple teachings of the Great Exemplar in everyday living, write for an application for membership in the Good Words Club, addressing the Central Secretary, care of Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

THE "SHOWER" IDEA SEEMS TO BE CATCHING

Dear Unity School—Yesterday morning in the Silence, a voice within me said, "You have not done much for your School." I answered, "I realize that and I wish I could do more, yet at the present time do not see how I can." All day long that thought was with me, and when I retired I could not sleep for thinking about it. I asked to be shown the way to do more, and I was impressed with the words, "Give your school a freewill offering shower."

I expect there are thousands of Unity readers as well as Unity members, who would love to do something for our School to show their appreciation for the kindness it has rendered to one and all. I was reading where the Society of Silent Unity has over forty thousand registered members. Think what it would mean if all these members and the readers of Unity would join with me in a Prosperity Shower! The "widow's mite" would have the same place as the larger sums. What a shower of blessings our dear School would receive from all over the world at a specified time!—*Mabel R. Simpson, Mina, Nevada.*

Dear Unity Friends—How would it do to start a stamp shower? Everyone can send a few stamps, and it will be a great good to assist in your expenses. Enclosed find a few "drops." Why not publish an item in the next Unity Magazine to this effect? Yours in the cause of Truth.—*Mrs. Clarence J. Swink, Lebanon, Ohio.*

It now costs us nearly \$100 every day for postage; the increased rate on letters added fifty per cent to that item alone, so we shall welcome the "shower" with thanks.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. S. Howard, 6910 Beaver Ave., Cleveland, Ohio.

Mr. and Mrs. H. E. Tenney, 304 North Beach, Centralia, Ill.

Mrs. Emma G. Hawkins, 1001 Washington St., Boise, Idaho.

Mrs. Ida Montgomery, 219 East 10th St., Leadville, Colorado.

Mrs. H. H. Barrows, R. F. D. 3, Box 52, West Paris, Maine.

Mrs. Mary E. Hill, 53 Boxwood Ave., Detroit, Michigan.

Mrs. W. Williams, Beaconsfield, Gosport Road, Farehame, Hants, England.

Mrs. Harvey Sill, Exeter, Cal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in March Unity Magazine:

CLASS THOUGHT

March 20 to April 20, 1918

Held daily at 9 p. m.

Omnipotent Justice and Peace reign supreme in Human Consciousness.

PROSPERITY THOUGHT

March 20 to April 20, 1918

Held daily at 12 m.

The blessings of the Spirit of Plenty are now manifest in my mind and affairs.

A NEW PAMPHLET

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of twelve or more, we make a special price of 25 cents a dozen.

This notice brings to mind the trench books for soldiers which the Unity Press has recently published. Mention of these books will be found on page 183.

Notice is hereby given that our offer of three months' trial subscriptions to *Unity Magazine* or *Weekly Unity* for 10 cents is withdrawn. Three months' subscription will be 25 cents hereafter. This change was made necessary by a postoffice ruling which provides that no subscription obtained at a rate of less than 50 per cent of the advertised subscription price can be sent as second-class matter.

Did you read that article in the *Weekly Unity* on the Bible as a guide for business men?

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
'Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Pueblo—Lydia Keeling, 108 W. 10th St.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. J., Newark—Unity Truth Center, 435 Fourth Ave., Roseville, Sec.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; Unity Society of Practical Christianity, 28 W. 72d St.; New Thought Publishers, 110 W. 34th St.
Ohio, Cincinnati—New Thought Temple, 927 Union Central Life Insurance Bldg.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Avenue.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.; The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.
Scotland, Edinburgh—School of Indwelling Christ, 50 Comiston Drive.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple Elizabeth Street.

Trench Edition of a New Book

“A TRUTH STUDENT WITH THE SOLDIERS”

by MABEL HUNTLEY

The author of this book was in Europe at the outbreak of this world war, surrounded by tumult and disaster. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Trench edition of “A Truth Student with the Soldiers” is almost an “indestructible book.” Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently in the soldier’s pocket. In a khaki binding that is in keeping with military trappings, this book sells for \$1.00.

Another edition of this book has been printed on egg-shell book paper and bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

Other Khaki Bound Books for the Soldiers

A limited number of our two standard textbooks, “Christian Healing” and “Lessons in Truth,” have been bound expressly for the soldier boys. This special edition has been printed on a very thin bond paper so the books would be light in weight and small enough to fit in a soldier’s pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of “A Truth Student with the Soldiers.” No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it “Trench Edition.” Price for “Christian Healing,” \$1.50; “Lessons in Truth,” \$1.50.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

"Truth's Simplicity" brings to the reader a message of Truth, simply and earnestly expressed. It is an inspiration for the soul seeking to apply the teachings of Jesus Christ in daily living.

"The Principles of Truth are the *Science of Being*. Understanding and applying the principles of Truth is the *Art of Being*." The student of Truth *knows* his principles when he demonstrates them. This booklet points the way to demonstration and we gladly recommend it to our readers.

"Truth's Simplicity" is a paper covered booklet. It is sent in a handmade envelope that matches the cover. "Master Mind," in reviewing it, says that it is "an artistic piece of printers' art." The price is 20 cents.

THE PATH OF LOVE

by AUGUST HASHAGEN

"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction. Mr. Hashagen sounds the keynote of the Master's teaching with clarity and sureness. It is the note which will create peace out of chaos, whether the trouble is in mind, body or affairs.

A number of specific instances proving the power of love in human experiences are brought forth impressively.

Well printed in large type and bound in a neat, pleasing cover, "The Path of Love" costs 25 cents.

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TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

WEALTH AND WISDOM

by JENNIE H. CROFT

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At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical with that of its Source. As a result unlimited success and prosperity become manifest.

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In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power, Wisdom, Love and Substance. "Finding God" is printed on tinted, heavy eggshell paper, with a wide margin. The cover is in colors on Antiquarian paper. Handmade envelope to match the art cover is included. 32 pages. Price, 20 cents.

UNITY SCHOOL OF CHRISTIANITY
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TWELVE LESSONS IN THE SCIENCE OF BEING

by CHARLES FILLMORE

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

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A BOOK ON PRACTICAL SPIRITUAL HEALING

It is a textbook on applied metaphysics.

“Christian Healing” was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

A brief outline of the contents of each chapter of “Christian Healing” will be found on the following pages. Lack of space prevents a fuller description of these unusual lessons.

Each chapter of the Twelve Lessons in “Christian Healing” is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in “Christian Healing,” the book contains thirteen auxiliary chapters upon the following subjects:

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the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

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LESSON EIGHT—FAITH

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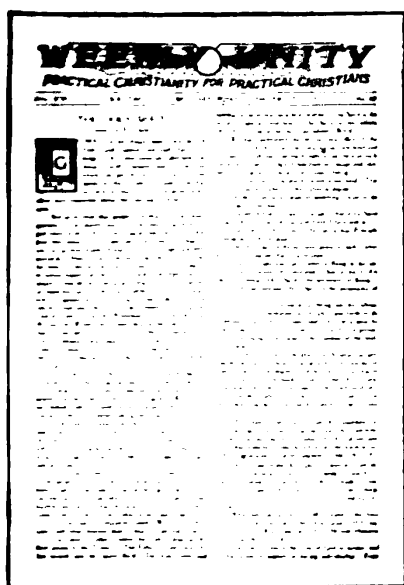
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HE who knows that
POWER IS IN
THE SOUL, that
he is weak only because
he has looked for good
out of him and elsewhere
and, so perceiving, throws
himself unhesitatingly on
his thought, instantly
rights himself, stands
erect, commands his
limbs, works miracles.

—EMERSON.

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CORNER STONE

MARCH, 1918



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THE SECOND COMING

CHARLES FILLMORE



IT IS plain to any reasonable, unprejudiced mind that Jesus of Nazareth was a religious reformer with a mission from on high; that he had an insight into those things which are ever mysteries to men immersed in the sense consciousness, and that through that knowledge, and in harmony with his mission, he set into motion spiritual ideas that now are, and ever since his ministry have been, operative in the world. It is evident, to even a cursory reader of his life and teachings, that he was the representative of a thoroughly organized plan to help men into a higher realization of God and their relation to him.

In the furtherance of this plan Jesus of Nazareth not only demonstrated in his own life what was in man, but he pointed out the way by and through which all men might do the same. "The works that I do shall ye do also; and greater works than these shall ye do."

He also played an important part in making known more fully that only guide for every man, the Holy Spirit. This Guide had always been known to men, but they had not considered it of vital importance—it had no specific place in their lives. Although it had been the divine agent leading men back to the Father throughout the ages, it was not given with the universality, fullness or power that Jesus gave it. Men had regarded it as a mighty executioner of God's law in which vengeance played an important part, while Jesus presented it as Helper, Counselor, Comforter, to those who truly desired to do the will of God.

Jesus promised his disciples on the eve of his cruci-

fixion that this Holy Spirit should come upon them and lead them into all Truth, and after the resurrection he appeared unto them and said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." With confidence in his word, and childlike obedience, these faithful disciples "with the women and Mary the mother of Jesus," went to that upper room in Jerusalem and "continued with one accord in prayer and supplication until the day of Pentecost came." Then the Holy Ghost came upon them as a "rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From this time on these disciples were moved under the direct inspiration of this Holy Spirit. It was not an intellectual abstraction nor a scientific postulate, but a living reality, which they used in so-called miracle working, healing diseases, casting out demons, preaching the gospel and raising the dead. They were not only moved by this divine power, but they could impart it to others, and it was the one factor in the early Christian church that gave it supremacy, and it was only through this Spirit that men could understand Scripture, as Paul testifies in I Corinthians.

The failure by the orthodox Christian church of today to recognize this Holy Spirit as the one and only Guide and Inspirer, is the fatal departure from the teachings of Jesus Christ which has made possible all the worldly methods and spiritual atrophy so painfully manifest in the so-called followers of the true church. But what is the status of *our* ministry—the rebirth of the primitive church? What is our attitude toward this Holy Spirit, this sent of God for the guidance of men? Is there not a tendency in many of the schools of modern Spiritual Science to ignore this "Spirit of Truth who will lead you into all Truth"? When spiritual information is wanted, does the Truth student always

go into that "upper room" of the mind and seek for the descent of the Spirit of Wisdom, or does he consult a teacher? or does he rely upon the so-called "common sense" of human reason and experience?

We all admit that man has faculties that link him with Divine Mind, but we are in such a rush to get quick results that we do not apply the proper methods of development. The spiritual man has a domain in consciousness, and its cultivation is a necessity to all who would discern spiritual things. These higher faculties are latent in all and can be brought into activity in various ways. Paul was an example of unusual awakening of the faculty that cognizes the light of the Spirit; being struck down by its brilliancy at noonday on his way to Damascus to persecute the men whose cause he from that time espoused, and whom he ever after championed. Paul's mind was aflame with zeal to do the work of the Spirit, as he understood it. This opened the way for the Spirit of Truth. Prayer, supplication, song and soul fervor are the doors that open the man to spiritual inspiration. If these are linked with understanding the Christ-Man is revealed.

But divine revelation is much more common than is understood. The Spirit of Truth is revealing the hidden wisdom to thousands on every hand. There are more prophets of God now speaking than ever before in the history of the world. A man does not have to proclaim himself a prophet—his wisdom speaks for itself. Poets and writers of Truth, both profane and sacred, are being inspired of the Most High. Quiet citizens in every walk of life are the recipients of the Divine Word. Every man and woman who has earnestly asked for divine guidance, or who has earnestly desired to do right in the sight of God and man, is becoming the guest of the Holy Spirit.

Jesus promised that he would come again "as a thief in the night." At his ascension he disappeared from the sight of those with him, in a cloud, and his witnesses said that he would "come in like manner." The "cloud" here mentioned represents the obscurity of man's understanding.

Christians are gazing, like the men of Galilee, into the heavens for Jesus when he is right in their midst as a Holy Spirit working in the minds and hearts of the people. The literature of the world is being saturated with a new and strange spirit of justice and uprightness. Honesty and open-minded candor are taking the place of trickery and deceit. Love is being recognized as a law that never fails. In this connection let us quote from an article in the *Chicago News*:

Victor Hugo declared that there is nothing in history more fascinating and wonderful than the realization of "an idea whose time has come."

Men at the crossways of the world's events are speaking their views and reactions to history now in the making.

Leon Trotzky, in wide, bold strokes, sketches a world in which the contradictions between feudal autocracy and modern industry are so vast that existing governments cannot function and the nations at war represent natural law striving after a new form of government and of economic society.

Charles M. Schwab, addressing a public school alumni association, asserts that "We are at the threshold of a new era," and "the man who labors with his hands, who does not possess property, is the one who is going to dominate the affairs of this world."

Lord Northcliffe, ordinarily a decisive analyst who speaks with an assurance of finalities, while in Chicago observed with hesitancy and the manner of one baffled that "a mysterious something is sweeping the world" and actuating masses of men to inexplicable deeds.

Is the world witnessing the birth of "an idea whose time has come?"

When men as far apart hitherto as Leon Trotzky and Charles M. Schwab arrive at an explicit understanding that a reorganization of the fundamentals of human society is on the way, then the world must be near to acceptance of something strikingly new.

In more than one sense this war is not "merely another war." The readjustments of the future will show that this war more truly than any other war ever fought is "a people's war."

What, then, is the new thing that stands so close behind the veil of the future?

THE NEW CREATURE IN CHRIST

IDA M. MINGLE

If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.—II Cor. 5:17.



PAUL makes a positive statement that *man is a new creature* if he is in Christ. In other words, if Christians are not new creatures, they are not in Christ. For ages it has been thought that man was a Christian if he kept up a semblance of religion, regardless of his carrying along the aches, pains, sins, diseases and proclivities of the old man, or adverse mind. When the light of Truth shines in the soul, and man becomes conscious of his relation to God through Christ, it is discerned that if he is to grow Godward he must relinquish his hold on "old things," and become both in soul and manifestation the new creature in Christ.

The person ignorant of horticulture has no other way of discerning the nature of a plant except by the fruit it bears. So the great world of men come more readily into a recognition of the one Omnipotent Good when they perceive its demonstration in the life of the Christian as health, harmony, purity, freedom, opulence, peace and good will. The five-sense man looks for results, and if the fruits of the Spirit are not in evidence in some degree, it is very natural for him to repudiate the doctrine. The great so-called Anti-Christian civilization is not necessarily Anti-Christ. Many of our moralists have been closer to God than Christians, and have caught such a glimpse of him as Principle as to make it forever impossible for them to worship God as a person. As a result the moralist has, in many instances, made more conscious union with the indwelling Lord, and established a greater expression of harmony in his body and affairs than the Christian who, casting all his sins on Jesus, thought there was nothing more to be done.

Jesus established a wonderful connection with the Father for all who believe in him. He points the way of the

atonement of man by demonstrating the Christ perfection, and assures his followers that they shall do, not only what he did, but even greater works. Jesus had a definite plan of redemption for man in mind, which he carried out for the purpose of reuniting man again to the realm of Divine Mind, thereby proving the nothingness of the bondage of material sense. Through Jesus Christ the orderly relation between God and man is established, and the mysteries of Godhood revealed. Jesus became the perfect manifestation of the Divine Idea Man (Christ) in the Father Mind, and is the *new creature* in its fullness. Every individualized *I Am*, or individual, must demonstrate the perfection of the Christ as did Jesus.

Viewing the Scripture records of the works of Jesus as the manifestation of his spiritual realizations, and symbolical of the unfoldment of the spiritual nature in every man, one can obtain an insight into his own overcoming by studying the life of Jesus as set forth in the Gospels. After Jesus had been acknowledged of the Father as a beloved Son, he was led into the wilderness to be tempted of the devil. In an identical manner the student of Truth gets the vision of great spiritual heights to be attained, through bringing into manifestation the potentialities of God implanted in his inner nature as the Christ seed, but he, too, must meet and overcome the world, the flesh and the devil at every step of the way. This overcoming is made easier, and in fact made possible, through union with the Spirit of Truth.

The first essential in spiritual growth is that the Christian realize that God is Divine Mind, and man his "image and likeness." The realization of this Truth reveals thought to be the connecting link between Divine Mind and man, and the Word, or thought expressed, the formative mold through which man shapes the world of manifestation. Jesus Christ is the Word made flesh, and is directly related to what is called in the Scripture, the "earth;" and it is through Jesus Christ that we exercise dominion and authority over the realm of manifestation. Jesus instructed his followers that "if ye shall ask anything in my name, that will

I do." *In His Name* is the key Word to demonstration.

There are two qualities in Divine Mind, the "male and female." Wisdom is the masculine side of God, while Love is the feminine. Through Wisdom an idea is *perceived* and through Love it is *conceived* and brought forth. It is the union of Wisdom and Love in individual consciousness that produces the new creature in Christ. It is not sufficient that we be wise enough to discern Truth, but we must, through Love, *feel* its activity in substance before manifestation can follow naturally and in order. Truth is not known in its perfection until it is demonstrated. The power to express (press out) the ideas of Divine Mind into the earth was given to man, therefore the establishment of heaven in the earth is the work of man. Just as the principles of mathematics are helpless to express themselves without a demonstrator, so it is with the principles of Divine Mind. If this were not true the earth would be automatically full of the goodness of God. We say, "God is omnipresent," meaning omnipresent as Mind, but man, through the Word (Jesus Christ) brings into manifestation the qualities of Omnipresent Mind.

Having built up an adverse consciousness through believing in the presence, power and reality of evil, the overcomer's first step is to take control of his thought world. This is a phase of discipline almost wholly overlooked by the average Christian, because he has not come into the recognition of man as Mind, and the power through which thought is molded into form.

What is called the *world* is the fruit of man's thoughts, and is a mixture of good and evil. Some students of Truth get the impression that only the evil of the consciousness is to be dealt with, but the relative good must also undergo a transformation before regeneration of the consciousness is established.

Every idea must be rooted in substance before it can eternally reproduce itself as harmony. The youth of the natural man is beautiful, but it is not lasting because the *idea* of youth has not been established in consciousness as an

eternal quality of Spirit. Man is, in reality, ageless Spirit and therefore is eternally youthful, but this Truth must be realized, and all thoughts to the contrary persistently denied, before the idea of youth becomes an active factor in consciousness. As consciousness is spiritualized, the manifest world is transformed. Instead of a world of matter, the product of mortal thought, the without takes on the qualities of Spirit and heaven is manifest in the earth.

As the Christian develops in the consciousness of God the *new creature in Christ* becomes a law unto himself, and is not subject to the laws governing race consciousness. However, through the exercise of Truth, the earnest overcomer is able to be more liberal in his opinions, and still loyal to Truth, than the man who judges only by appearances. It is reasonable that the world should expect more of the Christian than of the non-professor of religion, and it is incumbent that the Christian stand loyal to Principle in the face of the adversary. Acting to please personality must give way to loyalty to Truth in every particular before the restoration of the earth to its original holiness and perfection can be consummated.

Primarily, the earth is the body of man, and in this domain we enter into the overcoming of the world, the flesh and the devil. Changes in environment are generally manifested as the first evidence of the working of Truth in consciousness. Friends, with whom we have spent many *idle* hours, no longer find us interesting. We discover that our words have been void of substance, and we better understand why so many people are sick and discordant. Immediately our conversations take on the substance of our true thoughts, the body registers the change and adjustment in cellular structures begins. The spiritualization of the body keeps pace with the regeneration of the mind until mortality is swallowed up of immortality.

It is very necessary that the *new creature in Christ* make radical changes in his mode of living in order that his heaven and earth be perfectly balanced. Every realization of Truth must be followed by acts conforming to the Ideal

discerned. In this way "old things" pass away, and the new are brought into manifestation. "Faith without works is dead."

Flesh is the out-picturing of the belief that man has his origin in, and that his life is dependent upon, a process of fleshly generation. In this phase of consciousness are found the appetites, the sensations, the lusts, the carnal desires of the mortal man. These discordant ideas have their roots in the soul, and have been established in the subconsciousness through the exercise of the feminine, or feeling side, of man's nature. In order to overcome the destructive expression of these ideas in the body it is absolutely necessary that man realize that he is, through the *I Am*, master of the flesh man. The flesh has no initiative except that which it gets from the activity of the conscious mind, and to charge the consciousness with the realization of the supremacy of Truth over error is to *feel* the conviction in the soul, and offset the activities of false ideas. *Having felt* the power of Truth in the soul, it is easy enough to act upon one's convictions. It is impossible to feel the Truth until one has, in wisdom, perceived the true relation of an idea to the ideas of Divine Mind. To attempt to act upon a half-realized Truth is to appear unstable and unreliable, but to be convinced of acting from Principle is to break down every barrier, remove every obstruction, overcome every personal opinion, and give the Christ freedom of expression. "Greater is he that is in you than he that is in the world."

The orthodox Christian has had no training in regenerate living. The world of men see no great difference between a church member and a Christian. Something more is expected of the metaphysician, and something more is needed in the earth, else the "old things" pertaining to religion would have sufficed, and the many schools of spiritual science would still be unknown. If the student of Truth lives after the manner of the world, converts the energies of his renewed mind into channels for greater physical enjoyment, mental entertainment and personal accomplishment, he is prostituting his spiritual qualities. "Except ye fast to

the world, ye shall in no wise find the kingdom of God" (Fragments of a Lost Gospel).

The devil is the adverse phase of consciousness built up by man. It is that in mind which is opposed to God and adverse to spiritual unfoldment. This phase of consciousness may be either ignorantly or willfully fostered in its growth until it appears to dominate the man. But when man determines to exercise his inherent power of choice and returns to his Father's house, he finds the Father waiting for him with loving welcome; and as he regenerates his thought world, he enters nearer and nearer to the throne of God within until he finds himself again the Lord God of creation, with power and authority to form a new world after the Divine Pattern.

The breeding place of the devil is the feminine in man, for it is the *feeling* side of man's nature that insists that which he enjoys is good, regardless whether it chords with the principles of Divine Mind or not. Love separated from wisdom, like the will separated from understanding, is a one-sided and unsafe guide. The *new creature in Christ* seeks always to harmonize these faculties of mind, and acts accordingly. Godliness is attained through denying all activities of the soul that are not productive of eternal good, and claiming as omnipresent all the qualities of the Christ Mind.

In the King James' Version of the Bible, John, in his First Epistle, says that the Son of man was manifested, that he might destroy the works of the devil. We know that, in its last analysis, nothing is destroyed but that the dark places in consciousness are filled with light, and the barren places made productive of good. We know that when the *new creature in Christ* shall manifest itself in its fullness in us, we shall be one with it, and the body will be the perfect picture of the radiant soul. Both soul and body shall, through understanding and will, be unified with the Spirit of God within, and we shall eat eternally of the tree of life.

Consecration to God and his laws must be followed by renunciation of man-made rules of conduct. In that all ideas that quicken the soul find their perfect expression in

the body, it is logical to conclude that any feeling in the body leaves its impress upon the soul, and works constructively or destructively in the consciousness of man. For this reason, "if any man defile the temple of God, him shall God destroy." That is, if the acts pertaining to the body are not in harmony with Divine Ideas, the man is destroyed in his manifestation, and reduced to the formless through death of the body. Yet Jesus admonished that man fear not them that kill the body, but "which after he hath killed hath power to cast into hell." Jesus must have discerned that if man persisted in his sins, opposing the activity of Spirit in his consciousness, that he would come to be so at-one with his errors that he would destroy himself, or be reduced to his original potentiality and be forced to again bring forth a man.

The *new creature in Christ* comes into manifestation as man harmonizes himself with Divine ideas, and unfolds itself according to exact law of thought, being subject neither to personal desire, emotion nor sentiment. The Love side of God, expressed in man, tempers the law of Wisdom, and the new creature is a compassionate, considerate, loyal supporter of all that is eternally holy and good. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," and does not merit the attention of the man consecrated to God and his laws.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This is the melody of love and of joy; the hymn of praise, the song of faith and the psalm of peace everlasting. This is the song of liberty that breaks the chains of bondage, and opens the prison doors, and sets the prisoners free; it flows from the love of God shed abroad in the heart by the Spirit of Christ within, our only hope of glory. This is the freeing song that Paul and Silas sang; and we may sing it too, and free our feet to walk in the Truth, and open the door to the Light and Life and liberty of Spirit.

EXTRACTS FROM TEMPLE TALKS

CHARLES FILLMORE



HERE is a law of spiritual and mental growth constantly at work in the mind that is raising man from sense-consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means *drawn out*, and represents in Scripture symbology this progressive or drawing-out process, which works from within out. As applied to universals this upward trend of all things is called the evolutionary law. In our interpretation we observe the working of the law in the individual, because it is here we bring right home the lesson, and through intelligent use of the hints given we apply it to ourselves with great profit.

Involution always precedes evolution. In Joseph down in Egypt we have portrayed the involution of a high spiritual idea. The spiritual idea brought other ideas like it, his relatives, and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This is to illustrate the growth of thought in consciousness when it has Truth as its nucleus.

Yet these true thoughts, which have so greatly multiplied, are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important they are made to work in the most menial ways to carry on this passing show. A time comes, however, when the very law of our being rebels at this tyranny, and we rise up in righteous indignation, and in violent ways kill out the opposing sense nature as Moses killed the Egyptian. But this is not the right way. We are not to be liberated through suppression of sense, or violent overcoming, but through a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and he "hardens Pharaoh's heart" that he may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline we must undergo when we have sought the *Exalted One*. Horeb means *solitude*; that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the Divine *I Am*, whose kingdom is Good Judgment. There we are in training forty years, or until we arrive at a four-sided or *balanced* state of mind. Then the light of intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart this “bush,” or tissue, is not consumed. This is “holy ground,” or substance in its spiritual wholeness; that is, the *idea* of substance in the Divine Mind. When this is approached by man he must take off from his understanding all limited thoughts of the Absolute—“Put off thy shoes from thy feet.”

It is here, at this wisdom center within, that God proclaims himself to be the Father of Fathers, the God of Abraham, Isaac and Jacob—thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us, and the true way of release indicated. We see the possibilities of man, and the goodness of that “promised land” to which we can raise every thought. But Moses was very meek—we feel our inability and say, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” Then we have the assurance of God’s power with us—“Certainly I will be with thee.” It is in this recognition of the power and presence of God that all our strength and ability lie. Jesus, the great spiritual master, said, “It is not I, but the Father within me, he doeth the works.”

* * * * *

All great structures are erected on heavy foundations. When the Lord calls a man to a work he must succeed in the end if he has laid his foundation deep and strong in spiritual understanding. This understanding is attained through

meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind-realms of our being that same energy that used without would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in our subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire and the bush are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together. Absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. The removing of the sandals is symbolical of taking from the understanding all material concepts.

The Spirit of the Lord has been evolving in the sub-consciousness incarnation after incarnation. This *I Am* had been the moving factor in Abraham, Isaac and Jacob—the Lord was present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life—the corporeal organism. Canaan is the life and substance in its radiant state. Here the Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self—the Lord—would set them free. But to do

this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the mortal or personal. Personal *I* must take on Supreme *I Am*. When this is first experienced there is a feeling of inefficiency. But the Lord's inner promise of his presence under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the Supreme *I Am*. The Word of the Lord has often been spoken by naturally weak men and produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the almightiness of the great *I Am*. The Lord God, speaking through them, does the work of the Master. "It is not I, but the Father within me [Supreme *I Am*], he doeth the works."

* * * * *

Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness, and are tugging at the old states of limitation and material ignorance, and trying to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material *regime*. The Lord is the universal Law whose impulse is always upward and onward, yet seeking always to preserve equilibrium.

It is found by those who are undergoing the regenerative process, which the Scriptures symbolically illustrate, that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint we are apt to cry out in this struggle, "Who shall deliver me from this body of death?" But as

philosophers in the understanding of the law of change we balance ourselves between these two forces, and let them work out under the equilibrium of the Universal Preserver of all forms, which is the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. They think that the many defeats and the snail's pace, under which they grunt and sweat, indicate that they are somehow off the track. Not at all—just persevere and patiently wait upon the Lord. If the spiritual could instantly have the ascendancy in you it would destroy your body entirely, and you would be left without a working vehicle. The purpose of the children of Israel down in the body (Egypt) is to raise it up—to gradually infuse into it a more enduring life and substance.

When you affirm the spirituality of the body, and yearn for release from its bondage, you are making demands upon Pharaoh, and in fear that he will all at once lose his hold upon life, he "hardens his heart," and sometimes the Lord, the Universal Law of Equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the all-round evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness in which we make a signal effort and realize a great uplift. "Jewels of silver and gold" represent wisdom, and love in its external sense, which are to be *asked* or *demanded* by the children of Israel. (The word "borrowed" in the common version is an error.) This means that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. This puts the Spirit in control both within and without, and does away with that external ruling power which is the "firstborn of the Egyptians." The "firstborn" of every state of consciousness is the personal "I." When the flood of light from the Universal is let in through our declaration of the One Wisdom and One Love, this "I" of every mortal state of conscious-

ness is slain, and there is a "great cry throughout all the land of Egypt."

We may mentally have made our truest statements, and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the passover.

In every change of consciousness on the physical plane there is a breaking down of cells, and a building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have been taken at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents this giving up of the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be *sodden*, which is the Old English present tense of *seethe*. We are not to allow the life in our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of absolute Truth.

This is to show us that there must be a physical sacrifice as well as a mental, and that "all the congregation of Israel" shall join in it; that is, the whole consciousness of spiritual desire shall acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense-man—that one has only to keep his thoughts right, and the flesh will thereby be wholly regulated—but the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest.

Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they, step by step, work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side-posts and the lintel of the door of the house. Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and childlike innocence can man come under the protection of the Divine Law.

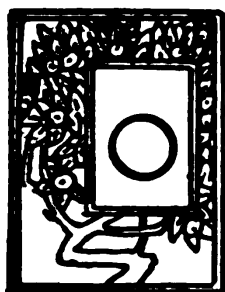
So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just that long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

Modern physiologists know that our bodies are completely made over every year, by the throwing off of worn-out cells and the formation of new ones, that is going on every minute. Nature will take care of the making-over process, but we are responsible for the plan of reconstruction. Man must learn to run the machinery of his body with the same mathematical accuracy as he now displays in control of an engine or automobile, before he can lay claim to his divine heritage and proclaim himself master of his own.—*Dr. George W. Carey.*

True enjoyment lies always along that royal middle ground—the use of all functions and powers, but with the imperial hand of mastery upon all. Otherwise there are always heavy penalties to pay.—*Trine.*

SPIRITUAL FREEDOM

EDNA L. CARTER



ONE OF the most important lessons the Practical Christian learns is to grant everybody absolute freedom. In every relation of life, friction is avoided and harmony prevails, if everybody concerned recognizes and respects the free will of others. Nearly all people are so sure they are right that they think themselves fitted in some measure to regulate the affairs of relatives and friends, overlooking that principle of being which reserves to each individual the right of choice.

Teachers should remember this great truth and not try in any way to persuade, or harass, or coerce any person to fall in with their ideas and adopt their methods. The Unity Society leaves all its members entirely free, and does not seek to restrict anyone in the freedom of his daily living. We teach the truth according to our highest understanding, but how much a man will accept, and how he shall apply it, rests with him. We do not say to him, "You shall read this" and "You shall not read that." We may tell him that reading along too many lines of thought tends to confusion, and that too much reading, even of the Truth, causes mental indigestion. But as to whether he heeds these suggestions, he must decide. If he will not be convinced in any way but by experience, he needs the experience and no one has a right to interfere.

We teach mercy, and show how meat-eating breaks the law of love. Those who hear and heed the truth are blessed, but if any are unconvinced and need further experience in the eating of meat before they are ready to yield to the law of love, they are at perfect liberty to gain their experience, so far as we are concerned. We know they will come to the Truth more quickly if we ourselves keep the Law, and grant them freedom, than if we assume the right to dictate to them in their manner of living.

We teach regeneration. The whole race has become

so bound with the idea that there is pleasure in generation that much faithful truth teaching is needed to awaken men and women to the joys of regeneration. Novels and songs, and every means possible, are used to throw a glamor over the sex life and lead the feet of young men and women along the old smooth-worn path that promises so much, but that ends in death. Many might be led up into regeneration if the truth were put before them, and so we point the way to the true, pure spiritual relationship of the man and woman in Christ, free from lusts of the flesh. But, who will hear and heed, is again a matter of free will.

We teach unity, but the only real unity is spiritual, and it is brought about in freedom. Men in mortal consciousness think they can establish oneness through holding people together by some form of force, or by persuasion. They may succeed for a time in establishing a semblance of unity and harmony, but the untempered mortar will, soon or late, give way and disintegration quickly follow.

We would impress upon all our student teachers their responsibility in the matter of allowing liberty to all their students. Teach the truth faithfully, fearlessly, boldly, persistently, but remember that liberty is the divine right of every man and if you trespass you are breaking the Divine Law.

* * * * *

There are all kinds of healing systems in the world, but the only real healing, the only permanent health, comes through regeneration—a complete transformation of mind and body by the quickening of the Spirit. All sickness and disease result from sin, and the effect can be permanently remedied only by removing the cause. When Jesus connected sin and sickness as cause and effect, he was proclaiming a law of mind action that anyone may prove for himself. He has but to watch his own mental states and their outworking, to understand the relation between error thinking and discordant conditions. The Christ salvation provides for the forgiveness of sin; so you can say with confidence to a patient: "Thy sins be forgiven thee. Go and sin no more."

But some may think that because they do not murder nor steal, and are considered respectable citizens, they should therefore be exempt from all ills. A friend once said that she had always considered herself a remarkably good woman, quite above reproach in every respect until she came into understanding of the Truth. When the contrast between the "natural man" and the Christ came to her, and she saw in herself all the little petty selfishness, of the selfish self, its envy, its appetite, its hate, and pride, and vanity, and foolishness in general, she concluded she was "the chiefest of sinners." So it is with all who allow the revealing, purifying power of the Spirit to have its perfect way in them. They are humble and ready to give up the sins of the flesh, and accept by faith their righteousness as spiritual beings. The result of giving up sense desires is health, peace and life.

Sometimes you who are ministering to others in this Christ ministry may find among your patients those who do not want to give up the sense life. They do not care for the Truth; they desire only to be made well. Occasionally you find one who is quite indignant when told that in order to be healed he must cease to do the things that are causing his suffering. Of course he is free to go on in the old way if he wants to, but if you tell him the Truth you have done your part as a faithful minister, and the responsibility rests with him.

The work of teaching and healing cannot be separated. It is the understanding of the Truth and conformity to it that gives wholeness. Healers should therefore be instant in setting forth the Truth to all their patients, helping them to that complete consecration which will enable them to give up freely and completely the appetites and passions of the flesh—those which are considered respectable as well as those that are commonly recognized as sin.

And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, and alert, progressive, unself-centered and useful life.—*Trine*.

LEGITIMACY

MARY EDITH BUTLER

"Call no man your father upon the earth; for one is your Father, which is in heaven."



HERE was never such a thing in the history of creation as an illegitimate child. There can never be one, any more than there can be an illegitimate flower or an illegitimate puppy. God is life, and all life is of God and in God. Each creature is perfected in God's intent before the seed of its body is sown in mortal womb. It already lives and moves and has its being, only waiting for an opportunity to glorify God in the flesh, and hoping to get as fit an instrument as possible.

God is the great proprietor. He is the one and only Father and Mother. Whoever speaks of "my daughter," "my son," or "my babies," bears false witness. Those little souls, and even those little bodies, belong only to their Father-Mother-God, because he formed them in the beginning by his Word, of love and intelligence, and ordained that they should become manifest on his earth.

I shall dedicate my child from its inception to God, as he so wondrously and generously delegates its development to me. I shall not seek to reproduce or glory myself in the flesh, but raise up a breathing, speaking, working testimony of the Father, in Spirit and in Truth.

Should anyone ask: "Whose is that lovely child?" I shall reply, "It belongs to God," and say it in such a way that there shall be no doubt in either the mind of the questioner, or of the listening subject of the truth of the statement. If questioned further, I shall go on to say that I was so fortunate as to be its human mother, but that I am only the temporary guide and instructor, the guardian of this tender young soul in its beautiful, clean envelope. That I have written the Word on its inmost parts, and shall never seek to stamp it with my personal seal or trade-mark. That I realize that I am only its custodian, and shall render an account of

it up to the age when it shall be equipped to render an account of itself. That it shall then go out into the world about its Father's business, and whatever befall, it can never go far wrong. The structure may seem to shake in the winds of experience, but it shall not fall, for it will have its foundation on the rock of everlasting Truth.

"Children are a heritage of the Lord . . . " (Psalm 127: 3).

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel" (Ezekiel 18:2-4). That is, children do not inherit any ill or evil tendency, and no one need believe that they do, the Lord God himself repudiating such a theory.

UNITY IN CHRIST

In Christ there is no East or West,
In him no South or North,
But one great Fellowship of Love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close binding all mankind.

Join hands then, Brother of the Faith,
Whate'er your race may be!—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North,
All Christly souls are one in him,
Throughout the whole wide earth.

—John Oxenham.

LOVE OF ENEMIES



WHEN the Master of the Art of Living said, "Love your enemies," he urged upon the minds of men the divinest law of human progress. Yet compliance with this demand seems, to the majority of men, to be beyond the reach of humanity. When you are admonished to love your enemies, you will be likely to think of the meanest, most disagreeable human being you know and wonder as to how you are going to love *such* a person. But the Master's law far transcends this narrow conception of love. Its deeper meaning, when understood, renders such a conception shallow and childish. It is to be found, not in the freakish moods of the sensibility, but in the realm of permanent ideals.

There are in the world two forces at work, love and hatred. Hatred destroys, love builds; hatred injures, love heals; hatred embitters life, love sweetens it; hatred is godlessness, love is godliness. The supreme question, therefore, is, not as to whether there are unlovable persons in the world or not, but rather, which one of these two forces would you have to rule your own life and the life of humanity at large, love or hatred? Which nutrition would you give your own soul and the souls of those who are near and dear to you, that of hatred, or that of love? Can it be your aim in life to aid that power which injures, destroys, embitters life and estranges from God, or the power which heals, builds up, sweetens life and makes one with God?

You say you have been injured through the malicious designs of others, you are pained by the injury, and a sense of hatred impels you to avenge yourself. But what formed such designs against you, love or hatred? Hatred! You enjoy, idealize, adore the love of those who love you. The designs of love give you joyous satisfaction, and not pain. You know now by actual personal experience that the fruits of hatred are bitter, and the fruits of love are sweet. Is it your duty, therefore, to give your life over to the power of

hatred, and thus increase its dominion among men and multiply its bitter, poisonous fruit in the world, or to consecrate your life to the power of love, which you idealize and adore, and whose fruits are joy and peace?

This, therefore, is the Master's law of love: Give your life and service to that power which merits your holiest regard and engages your purest affections, regardless of the "evil and the undeserving." Recognize no enemies, and you shall have none. The only power which can defeat the designs of hatred is love. The foams of hatred and the fumes of vengeance are destined to pass away with all their possessors; only love is permanent and sovereign good.

The man of hatred is destined, sooner or later, to lose his nobler qualities, his own self-respect and the respect of others, and to occupy the smallest and most undesirable social sphere. Therefore love, and do not hate! Exercise good will toward those even who have injured you.

You may not be able to reach and redeem by your generous thoughts and designs such persons as have injured you, but a hundred others may learn from you the law of redeeming love. Let your children grow to know you as a man of love. Let your employees and fellow citizens think of you as a man of peace and good will, a builder and not a destroyer. Let your fireside be ever cheered by the music of love. When the shadows of night fall and you come to enter into the unknown land of sleep, let loving thoughts be your companions; let them course into the deepest recesses of your nature and leaven your entire being. Be a man of love! Love even your blind and misguided enemies!—
Abraham Mitrie Rihbany, in "The Syrian Christ."

The simplest flowers with honied sweets are stored,
The simplest thing may happiness afford;
A kindly word may give a mind repose,
Which, harshly spoken, might have led to blows.
Naught is so small but it may good contain,
Afford us pleasure or award us pain.

REALIZATION OF UNITY

ALICE V. DAVIS



UNITY means harmony, agreement, freedom, victory and the state of being One. Unity is the real and eternal state of all that is, and is sensed as supreme harmony by those who demonstrate the Truth. One is the number of unity. There is but *one* All; this All-in-All is God and God manifest.

Unity is peace, power, success. There is never unity without equality.

We are all coeternal, coequal with God. This self-existing One is Omnipresence, Omniscience and Omnipotence. A knowledge of this Truth, practically applied, brings eternal life and immortality to light. The Truth that the Creator is in his own creation, creating unto himself, is scientific religion, and is the basis of the *unity* of all his creation. This knowledge excludes the possibility of two powers, one good and another evil, or of a lower self and a higher self, each striving for supremacy.

Ignorance ignores the unity of the *one* All and causes duality, and is as a house divided against itself. As Spirit is Omnipresent, Infinite and fills all, there can be no finite. Knowledge is the certainty of Truth, and in knowledge there is no doubt. In love there is no fear, and in fear there is no love. In the action of Divine Love unity of purpose is always apparent. The first step a Truth student takes is to put away the belief of an evil power (for evil is only a false belief) and takes his stand in the foundation of unity, knowing that good alone is real, and is all there is. This is a rock foundation. Man exists as God Idea—*imaged* faith in form—and is a unit complete in Being.

Not until we awaken to the unity of the *one* All, can we realize what the Truth contains for us, for in this consciousness our hearts are filled with universal love and we see all humanity as one. The One Source, which includes all, is the connecting link, whose presence binds all together

as one family, as one body—all with one calling. There is one Father—our Father.

Accept unity as a basis, and the awakening to Truth will be permanent. Keep the unity of the *one* All before you as a guiding star, by which to think, speak and do right deeds. This is freely partaking of the free gift of eternal life. If we would externalize Divine Love, our thoughts must be filled with love; if we would externalize health and prosperity, we must perceive and hold them in memory; if we would enjoy harmonious conditions, we must believe in harmony. Not until our decisions about each other and about ourselves are those of perfection, are we in unison with God. Not until we think godlike thoughts, speak godlike words, and do godlike deeds, are we in conscious oneness with God. We reap just what we sow. Our conception of body can never be higher, and our sense of its freedom can never be fuller, than the Truth we acknowledge for it. The basis of thoughts must be changed from observation to Principle, from the creature to the Creator.

Thought germs grow in the mind as the seeds of plants grow in the soil, the latter being quickened by the light of the sun, and the former by the light of pure Intelligence. It is the *nature of the beliefs* that we rely and dwell upon that brings us an experience of pleasure or pain, light or shadow, unity or separateness. The Divine Law of the universe is always just. Recognize me in *all* your ways. See all Divine, and One as all, and all as God, and you will express unity, for united in God we stand (firm and unwavering in faith), and divided we fall (into the pitfalls of the world). Seek to know yourselves as limitless Being, immortal Spirit, for one cannot love the immortal until he knows himself to be immortal, nor can he have true beliefs about his body until he sees the true nature of its substance, and knows that the Word, which is God, has become flesh in his form, and is full of grace and truth.

To hold self in Truth is to know one Spirit pervading all. This is living in the fullness of Spirit in the kingdom of unity. Unlimited unity measures not limitation to any-

one. God measures not his Spirit to his children. Higher thought proves that the unity of Creator and creation is an exact and demonstrable science, and gives to its adherents a haven of rest, an ever abiding place in the one self-existing Source. This self-existing Source is Omnipresent, and we call it God.

Two things, the reverse of each other, cannot occupy the same place at the same time. Therefore, light and darkness, heat and cold, health and sickness, love and hatred, good and evil could not exist in the same place at the same time. All is *good* and all *Good* is here; and we are in his Presence from everlasting to everlasting. This proves the unity of God and man, for man's existence is right where God is. In him we live and move and have our being. The true realization of unity is Truth and scientific Law.

In mathematics, examples are the finished product of the Principle, and are proof or evidence of it. They are not the cause of the Principle, but Principle is the source and cause of the example. The example is all that is *ever formed or made visible* of the Principle. No one would think of saying the example was not as perfect as the Principle. The mathematician calculates every step of the way according to Principle. All creation is Spirit-Substance, and all Life is the finished work of Spirit, and is proof or evidence of the existence of Spirit. This is true discernment. Spirit is the Source or Cause of all existing things, and the universe is made visible by the invisible Spirit—God. He who works out life's problem according to at-one-ment knows that "I and my Father are one." Man is a trinity—spirit, soul and body—and is in unity with his Source. Constantly recognizing that all is One and One is all, is to live in the consciousness of wholeness incapable of division.

Now is the time to rejoice with the One ceaseless sower, whose joy is eternal. He who finds not God within himself may seek in vain elsewhere. He who finds not himself in God has not found the kingdom of heaven within. When God is found as the *expresser of form*, and as ex-

pressed in form, then the kingdom is found. In this consciousness of unity we know we are limitless, and can say, "I am risen; I am hid with Christ in God." This is the new and living way. The few who find it see the outer as the inner, the creature as the Creator, the tree good and the fruit good. Equality is the law that unites Father and Son—Creator and creation. In the new and living way of unity we stand unmoved, knowing our eternal dominion and victory now.

The unity of God includes man as perfect form, embodying all that is good. The Truth of unity is a demonstrable Principle. Man is a united and indivisible whole. The true idea of communion is individual unity with, and oneness of the whole, and affords perfect expression. This is not a mere surface idea of unity, but is the Infinite idea which is all inclusive.

True and permanent healing is always done in the consciousness of unity. As there is no separation of the living from absolute and eternal life, let us awaken to the consciousness of perfection and unity. We can then sing songs of joy and freedom, and stand fast in the liberty wherewith Christ *hath made us free*, and be not entangled again in the yoke of bondage. For by him are all things created that are in heaven, and that are on earth. Both visible and invisible things were created by God and for him. The day of light has come, and we know our oneness with our Source. In Infinite Spirit we are all united as one Spirit. In the Infinite life we are all one Substance. We can all say: "I am that which is limitless freedom, for I am the Truth." To recognize yourself as *eternal Being* is true adoration. To realize yourself as one with God is true meditation. To declare this truth in thought, word and deed is true faith. Greater liberality has no one than that of knowledge and practice of Truth which applies *alike* to all. Greater meekness has no one than that which comes with the realization that Truth makes all equal. Greater power has no one than to know we are coeternal, coequal with the Infinite.

Know that you are the Divine One, the limitless One, the light of the world. Know that you are radiantly happy, divinely prosperous, crowned with glory and honor, in unison with all; for all is One and all is God. God is Love. Love is victory and unity. When the least to the greatest come into the knowledge of this Truth, then the lion and the lamb will lie down together, and the desert will blossom as the rose. There will be no more war or rumors of war; no more sorrow or crying, for old things will have passed away and all things will have become new. A new heaven and a new earth (a new consciousness and a new body) will be manifest. This is the victory that overcometh the world, when we shall come over from the old way of thinking, speaking and doing, into the glorious realization of the unity of life.

The *visible* and the *invisible* are One.

The *formless* and the *form* are One.

The *soundless* and the *Sound* are One.

The *Creator* and the *creation* are One.

The *revealer* and the *revelation* are One.

The *demonstrator* and the *demonstration* are One.

We are all the perfect demonstrations of God—complete in Mind.

All is unity here and now.

How gradually has man come to a realization of the firmness of the Universe! He knew winds and waves and then gravitation and steam. Later he caught the finer forces of heat, light, and last of all electricity. Today, he is more than suspecting a cosmic energy as much finer than electricity, as electricity is finer than horse-power. And even now efforts are being made to harness this cosmic force. But finer than this cosmic energy is the energy of prayer. It touches on the ultimate, as it is of the nature of the absolute. As this is an age of electricity, another age that is now dawning is to be the age of prayer, an age in which a race will conduct all of its operations, not only under the guidance of God, but with a constant use of his power. This is prayer.
—*Albert C. Grier.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective resititution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Avenue, Kansas City, Mo.

HOW THE WILL OF GOD IS MANIFESTED



HERE is an idea prevalent among students of Truth, that to place one's affairs into the care and keeping of Spirit, is to relinquish all power and authority as related to the world of manifestation. The truth is, that God is Mind, formless energy, and radiates out into the world of manifestation only as man lays hold of the ideas of that Mind, and shapes and forms them by the Word. In order that Spirit may have perfect expression in the manifest world, man must not only line up his thought world in conformity to Divine Ideas, but he must *act* in harmony with his spiritual realizations.

When man's thought world is established in Divine Order, understanding and will are unified and every act is a perfect expression of the Truth discerned. "And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night." The "lesser light," which rules the night, is the will. That is, the will has no illumination (day), but has executive ability. The *I Will* man acts because the *I Am* has come into definite knowledge pertaining to that which is cherished in mind. The *I Am* is God identified in man, or the Christ individualized. The *I Will* man is God being made manifest through *activity*. If man acts from personal will, not relating his thoughts to the Christ Mind, he sets up temporary conditions both in body and affairs, and prevents the inflow of Divine Will into his consciousness.

There is no more powerful Word than, "Thy Will be done in me," for God's Will is that perfection be expressed. But to make this affirmation, and then resist its activity in consciousness, through clinging to limited ideas, is to bring disastrous experiences. Knowing that God's Will is perfection manifested, to act in harmony with Divine Will is to seek *to do* everything perfectly. It may not appear on the surface that when you are sweeping a room or washing

the dishes that you are in the midst of an opportunity to demonstrate the Will of God, but as you reduce the manifest world to its primal ideas, you will come into the realization that God is not separated from your immediate world except in the degree that you think he is.

Man is, in his real nature, the Will of God, representing the active side of Divine Mind. Without the coöperation of man, ideas of Divine Mind would be unmanifest and unknown, and heaven could not be established in the earth. The truth of this statement is verified in the world of affairs. Regardless of God being "closer than hands and feet," the world is full of ungodlike manifestations. Until man gives the substance of his thoughts to contemplation of godlike ideas, there is no opportunity for Divine qualities to manifest themselves. A proper realization of this Truth will enable one to recognize the importance of doing all to the glory of God. God, like any other friend, does not force his attentions upon us. He must be invited to express himself. In fact, we must woo the Spirit with intense desire and interest if we are to feel its guidance in all our activities.

The idea of partnership with God brings one into closer relation with him. We find it easier to act upon Truth discerned when we realize that through man's righteous activity, God's will is manifested. When Jesus uttered the memorable words, "Not my will, but thine, be done," he had arrived at that point of trust and confidence in the Father's perfect will for him, that he could proceed with the further crucifixion of the personal man, knowing that all would eventually be well. He did not passively fold his hands and await a revelation, but having spoken a Word, the substance of which is *perfect activity*, he aroused the sleeping disciples and said, "Arise, let us be going."

The power to act upon a Truth discerned determines the rapidity of spiritual unfoldment. This activity is not entirely confined to outer affairs, but involves first the act of disciplining and harmonizing the thought world. I never hear the expression, "Spirit will work it out," that I do not wonder through whom will the Spirit work. Spirit is not an

automaton, but works through the consciousness most receptive to the ideas involved. In other words, those desiring to make a certain demonstration must line up in thought with the spiritual ideas to be manifested, and act accordingly, else a more receptive consciousness becomes the mold through which the Ideal is formed, for the Word is sure of its fulfillment. It is a very common experience to see ideals we cherish working out in others more readily than in ourselves. Why? Because all is Mind, and ideas are free-flowing; they root themselves in the substance best suited to their growth.

It was through the exercise of the will independent of understanding, that man built up the willful, personal man—that man adverse to God and his laws. Out of this phase of consciousness has come every human discord, in fact, all material conditions had their origin in the adverse mind. If man had remained in Divine consciousness, he would live in a world of divinity, rather than humanity, and men would be gods, both in reality and in manifestation. There is nothing human about Spirit and its offspring. The human manifestation is but the limited expression of the Man Idea.

As man continues in his return journey to God, which involves the establishment of Divine consciousness, he must cultivate a *willingness* to let go the limitations of the human, mortal consciousness. Many students of Truth block their own spiritual progress by refusing to let go of certain ideas and acts that have been considered legitimate for ages by the *human family*, overlooking the fact that this mode of action holds them in bondage, and makes them even more subject to hard experiences than when living entirely under the mortal law. "A house divided against itself cannot stand." There can be no reservations or compromises with Spirit. The whole man, soul and body, must be surrendered to the Will of God before perfection will be manifest in the earth. What may have been legitimate steppingstones of growth to man in mortal consciousness, and sanctioned by man-made laws, become an offense unto the man born of the Spirit, and a transgression of Divine Law.

As growing students of Truth, we should rest in the assurance that it is impossible to be separated from our highest good. No matter what experience may be at hand, underneath the appearance are perfectly good forces working to adjust everything according to the *ideal we have in mind*. Of course, if man willfully judges by the appearance, rather than righteous judgment, he cannot escape the vise of his own making. It is impossible for God to automatically give man a well-ordered life, since man is the *willing* side of Being, and must first merit the gift through thinking godlike thoughts and doing godlike deeds. "If ye know these things blessed are ye if ye do them." Knowing (understanding) and doing (will) work hand in hand in the ushering in of the Will of God (perfection) in the earth (body and affairs).

BIBLE STUDY

Third Day's Creation, as Recorded in the First Chapter of Genesis, of the American Revised Bible; Its Interpretation and Application in Individual Consciousness.

9. *And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.*

The first day's creation reveals the Light or Inspiration of Spirit. The second day establishes faith in our possibilities to bring forth the invisible. The third day's creation, or third movement of Mind, pictures the activity of ideas in Mind. This is called *expression*. The formative power of Mind is the imagination, which is here represented by the dry land. There is much unformed thought in Mind (heaven), which must be separated from the formed.

10. *And God called the dry land Earth; and the gathering together of the Waters called he Seas: and God saw that it was good.*

The "Earth" is the mental image of formed thought,

and does not refer to the manifest world. God is Divine Mind and deals *directly* with ideas. The "Seas" represent the unformed state of mind. We say that a man is "at sea" when he is in doubt about a mental process. In other words, he has not established his thoughts in line with the Principle involved, and is unstable. The sea is capable of production, but must come under the dominion of the formative power of Mind, the imagination.

11. *And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so.*

Divine Mind images definitely its desires. The Ideal precedes the fulfillment. "Let there be" represents the perfect confidence necessary in demonstration.

12. *And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.*

Ideas are productive, and bring forth after their kind. They express themselves under the law of Divine imagery. The seed is within the thought, and reproduces itself through thought activity until thought-habits are formed. Thoughts become fixed in the earth, or the formed consciousness. In Divine Mind *all is good*.

13. *And there was evening and there was morning, a third day.*

Again a definite degree of Mind unfoldment has been concluded. Man, in forming his world, goes through the same mental process when working under Divine Law.

QUESTIONS AND ANSWERS

Interpret: "Now Naaman, captain of the host of the king of Syria . . . was also a mighty man of valor, but he was a leper. Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean" (II Kings 5:1, 14).

"Naaman" represents the personal will. He is "captain of the host of the king of Syria," that is, symbolically,

he is the directive power of the intellectual realm of mind. The will is mighty, and when working under Divine Law is constructive. But if man allows himself to become attached, through the will, to the realm of flesh, or sensation, he becomes a leper, or unholy and unclean. A complete cleansing process is necessary to restore man to his original purity. Seven stands for completeness, and the river Jordan represents the life current in the organism of man. Man, awakened to his spiritual possibilities, begins the cleansing of his will from personal ambitions, attainments and sense attachments, and cultivates the childlike attitude of mind necessary to invite the inflow of the River of Life (Jordan). When man has cleansed his mind through the baptism of spiritual thoughts, his body becomes clean, whole and pure.

* * * * *

I am often asked with what religion am I affiliated. When I reply, "Unity," I am questioned, "What is Unity?" Could we not have a straightforward, concise explanation of just what Unity is, that will meet this need?"

Unity is the understanding of the inner powers of the Christian Religion, and its practical application as health, prosperity, spiritual regeneration and satisfaction in individual consciousness, as taught and demonstrated by Jesus Christ. In the conversation that would naturally follow, you could show that the inner meaning of the *word* Unity, is the state of being one with God, which is brought about through unifying mind, soul and body of man with the Christ Spirit within man. You could make a point of the Unity of all in the One Life, and thus include every living creature in the at-one-ment.

Unity starts with the kingdom of heaven within and works outward, holding that the world of manifestation takes on the character of spiritual thought, thus proving the allness of God. Unity regards the Bible as a history of man, both in his mortal and spiritual consciousness, and interprets the Bible in its application to the individual consciousness. It is important to impress the listener with the truth that Unity is not a newly formulated cult or creed, but a *school* devoted

to the understanding and application of the principles of Truth as taught by Jesus Christ.

* * * * *

Do you believe in the personality of God?

God is Spirit, not person. Personality is a limited state of consciousness applicable to man in sense consciousness. When man is born of the Spirit and becomes conscious of himself as God identified in Substance, he becomes an individual. As an individual, man relates himself to God in mind, and surrenders his personality or personal will, until he becomes one with the Father, as did Jesus. Therefore, man who is regenerated and redeemed is no longer personality, but God individualized. God is never person or personality.

* * * * *

What is the idea back of stammering?

The idea back of stammering may be either hurry or indecision, or both of these ideas. First, the student should realize there is in reality no such thing as *time*, therefore no occasion for being hurried. One can be swift and efficient without being in a hurry. The idea of indecision can best be offset through understanding the relation of *things to ideas*. Positively declaring oneness with the All-knowing Mind will cause one to become quick and decisive in thought as well as in act. When one thinks clearly and readily, and exercises control over his thought world, his words will be expressed in corresponding harmony.

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming, and stimulating influences by others; and they come in turn back to us laden with their ennobling, stimulating, pleasure-bringing influences.—*Trine*.

The noise of the moment scoffs at the music of the Eternal.—*Tagore*.

SCRIPTURE INTERPRETATIONS

GENESIS 41.



AN is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner meaning of the name as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases*. It represents that state of consciousness in which we increase along all lines in character; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Joseph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the *Imagination*.

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream he does not take it in its literal sense at all. Joseph has divine understanding, he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

The Hebrew meaning of Pharaoh is *the sun*. He is

ruler of the *solar plexus*, the *sun* center in the subconscious. This is *obscurity* or *Egypt* to the conscious mind. So we understand that this one to whom the Joseph state comes is not yet open to it, but willing to receive it.

Egypt has a specific significance in the body-consciousness, and refers in this case to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. There is a great increase of vitality. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make a storage battery of the "cities," or ganglion centers, throughout the consciousness. Pharaoh called Joseph's name "Zaphenathpaneah," which means *governor of the district of the place of life*, which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

GENESIS 45.

Joseph in Egypt represents our highest perception of Truth dealing with the realm of forms, and bringing it into a more orderly state. In Genesis 41:50-52 it is stated that Joseph had two sons, Manasseh and Ephraim.

"And Joseph called the first born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house.

"And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction."

It is very plain that Manasseh means the thought of forgetfulness, or denial, and Ephraim means the thought of adding to, or affirmation. We also perceive that these two

sons represent the *understanding* and the *will*. The very first step a beginner in this truth takes is to set up a new and better state of consciousness, based upon the *absolute*. We forget or deny the not good, and bring into vivid remembrance the very good by affirming it to be the real.

These two sons of Joseph, the *understanding* and the *will*, are to be especially active in the one who would overcome and master the sensations of the body. Potiphar's wife represents the sense-consciousness that tempts us to meet its desires, and when we deny her, she puts us into jail. This means that when a certain habit in the sense-consciousness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good which we feel. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn and the final reconciliation are a symbolical representation of the manner in which we make connection with the obscured vitality within the organism, and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is hidden some of the most interesting processes of regeneration. This hidden realm within our organism is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have correctly named the *solar plexus*. They tell us that this is the brain of the body, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is but the organ through which a ruling thought acts, and that is Pharaoh, he of the *hard heart*, who "would not let my people go." But we should not forget that it is down in Egypt that we find the "corn" or substance that is required to sustain the man.

Many workers in this new statement of Old Truth think it is not necessary to go into this obscure kingdom within. They are not willing that Joseph shall spend a part of his

time down in Egypt making ready the storehouses, and filling them with the vitality that will be needed when the outer man has exhausted his resources. These will find that they cannot have that joyous reunion of mind and body with *all* its brothers, or faculties, as here set forth, unless they are willing to let the higher thought go *consciously* down into Egypt, and rule there second to King Pharaoh himself.

GENESIS 50.

In these Scripture allegories the various individuals represent the different phases of character which one man expresses in his spiritual unfoldment. Jacob and Esau represent the mental and animal consciousness within each of us. Esau, the hairy man, is the animal which comes first into expression. Most of the human family let this rule in consciousness, but here is illustrated one who is on the straight road to Christhood, and his mind dominates his body; he is called Jacob, the supplanter. His mind is poised Godward, and he quickens the subjective consciousness until it reflects Divine images; then he "walks and talks with God in the visions of the night."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the sense, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

Each of these personalities is gradually being replaced by a higher one in the minds of those who are in the narrow way. When a great change takes place, and an old state of consciousness loses its hold, we read that Joseph died. This does not mean that there has been a loss or that any-

thing has gone away, but that that which seemed in the beginning, and in its development, a higher state of consciousness has become the normal state. Joseph, as a separate individuality, died in Egypt, but he lived in the children of Manasseh and Ephraim "unto the third generation." This means that the Joseph characteristics gradually became part of the body-consciousness.

The "children of Israel" are the thoughts of reality or the true ideas about Being which have to be brought out in every department of man's consciousness. These true thoughts are brought down from the land of Canaan, or their thought centers, and for a season submerged into the fleshly realm or thoughts in form.

Joseph apparently died in Egypt, but he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This means that the affirmation or "oath" of the Truth opens the way for Divine thoughts, no matter how dark the mind may seem, and the "bones" or substance of the Joseph state are to remain, and be carried on and up to future demonstrations.

EXODUS 1.

Canaan means *low country*, and Egypt *fortified land*. They represent to the metaphysician two phases of substance in consciousness. Canaan is the invisible substance that surrounds and interpenetrates all bodies, and Egypt is the solid form perceived by the inner senses. Canaan is the "Promised Land" because it is not bound by the limitations of material consciousness. It is invaded by alien tribes, but they are to be driven out when the real owners come into their inheritance.

The faculties of the mind, represented by the sons of Jacob, inhabit first the invisible substance, then the visible. This is the way the mind makes that wonderful musician, the soul, and its instrument, the body. Thoughts are first manifest in the invisible substance, then projected into the visible.

When man is ignorant of the laws of creation, and the powers of his mind, he naturally gravitates to a material

base of thought and act. Of the sons of Jacob but one, Joseph (the imagination), had knowledge of the invisible, and when he told his dreams and visions the others scoffed. When he appeared they cried in derision, "Behold, this dreamer cometh." They refused to plant their seed words in the soil of the invisible substance, and the result was a famine. "There was no corn in Canaan."

When we refuse to observe the law of the Lord and work our life problem according to Divine Principle, we are compelled to work it in another way. Thousands go down into Egypt and suffer its bondage and trials, who might remain in the "Promised Land" and produce corn enough and to spare, if they were more observant of and obedient to spiritual leadings.

But even in the world of materiality the "chosen of the Lord" increase and multiply. The strong point of the Israelites was their faith in the One God. No matter how great your trials, nor how dark the way, if you firmly believe in the Omnipresent Good you will succeed, and no oppression will ever be great enough to hold you down.

EXODUS 2.

The order of creation is from the formless to the formed, from the invisible to the visible. This goes perpetually on, and there is never a beginning or an ending to the process. The ideal is continually pouring itself into its creation, and lifting it higher and yet higher. The ideal is the All-Possibility, and its child must be raised out of every limitation and become conscious of its limitless being.

Yet all things are accomplished according to law. Even that which we call God is compelled to conform to a standard universal in every action. As the boy said, "God cannot make a two-year-old calf in a minute." Man is Spirit, absolute and unconditioned, but man *forms* an Adam, into whom he breathes the breath of life, and this is the Son of man, an expression of the Divine Idea. This Adam is all of that which we term soul, intellect and body. We are continually at work with this Adam, breathing into his nos-

trils the breath of life; which is, inspiring him with the idea of life in all its unlimited fullness. This Adam is lifted up through infusing into him and through him these sublime ideas, and in no other way.

Joseph is a sublime idea of Truth. He has come down into the Egyptian darkness of sense-consciousness, and under the law will finally raise it up and out. In the process Joseph seems to die, but his "bones" remain. The substance of Truth is an abiding presence though its form may seem lost to sight.

How often we hear people say that they do not now seem to realize the uplifting that came to them when they first entered into the understanding of Truth. Then they were so enthusiastic that they could think and talk of nothing else. They say they even demonstrated for themselves and others easier than they do now. They think that they have somehow lost the Truth, because mortality seems so real to them. Here they are right in the place described in this text. Truth, as a thing apart, a personality named Joseph, has disappeared, but he lives in his progeny in the land of Egypt, and they are oppressed by Egyptians. We might say that the ideas which made up the statements of Truth which you received have percolated throughout your mentality. But the sense-consciousness is ruling in you, and these "children of Israel" are oppressed. Instead of siding with the Spirit in every thought, you side with the mortal, and you build up a ruling state of thought which remembers not the inspiring Truth. "Now there arose a new king over Egypt, which knew not Joseph."

But Truth cannot be destroyed, nor can true words and true thoughts ever be effaced when once they have willingly been let into the mind. The children of Israel multiplied in the land of Egypt in spite of the oppression, and their power became a great source of concern to the Egyptians, though they used them to build in "brick and mortar" (material ways).

SUNDAY LESSONS

CHARLES FILLMORE

EASTER LESSON—SUNDAY, MARCH 31

THE DANGER OF ARTIFICIAL STIMULANTS.

—Leviticus 10:1-11.

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.

2. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.

3. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.

5. So they drew near, and carried them in their coats out of the camp, as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled.

7. And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8. And Jehovah spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:

10. And that ye may make a distinction between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses.

SILENT PRAYER: *Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise. —Prov. 20:1.*

The rites and ceremonies of the priests in the tabernacle represent the action of Spiritual forces in developing

the body. The great object of man's existence in planetary consciousness is to build a body after the ideals given by the Lord. The physical body is the tabernacle or temporary structure in and through which the enduring body is formed, and regeneration is a combination of chemical and mental processes.

Digestion is the separation of energy stored in material envelopes or cells. This energy may be used to vitalize the muscles or aid in brain building, but it must get its fire or life from the Spirit. If it fails to do this the structure it builds is lifeless.

It is evident from the command given in the ninth verse of this lesson that Nadab and Abihu put alcohol in their censers (stomachs) instead of the natural regenerative fire of the Spirit. Alcohol is an attempt by man to make a substitute for the natural life energy which is imparted to him from the Lord. When this artificial fire is put into the stomach, it clashes with the finer energies of the system and the result is a destruction of the cells, similar to the burning out of a dynamo.

For this reason it is more dangerous for one who has entered the regeneration to drink wine, or anything containing free alcohol, than the unregenerate. In the latter the Spirit fire from on high has not been kindled, and after a period of stupor the nerves and temporarily excited cells are at peace. But one who has started the soul life in his system should beware how he attempts to stimulate that life from the material side of existence. It is sanctified unto the Lord and its only source of increase and glorification is from the Spirit.

Every adept and initiate, Christian or Gentile, has an understanding in greater or lesser degree of the necessity of temperance in eating and drinking on the part of those who are in process of building the Christ body. As a rule the Spirit guides in the choice of food and drink but this is not always clearly discerned, especially if the mind is educated in that easy way of eating "what is set before you, asking no questions." Here it is plainly stated that indi-

vidual discrimination is necessary: "That ye may put difference between the holy and the common, and between the unclean and the clean."

SUNDAY, APRIL 7

REMEDY FOR PERSONAL RESISTANCE.—Lev. 16:5-22.

5. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

6. And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.

7. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.

8. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.

9. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.

10. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

11. And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12. And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:

13. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and to do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

16. And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

17. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and

have made atonement for himself, and for his household, and for all the assembly of Israel.

18. And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:

22. And the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

SILENT PRAYER: *Wherefore also he is able to save to the uttermost them that draw near unto God through him.*—Hebrews 7:25.

This lesson centers about two goats, both to be sacrificed, one unto the Lord as a sin offering and the other unto Azazel, the prince of darkness. In the King James Version the latter is translated "scapegoat," but according to the majority of modern scholars the meaning is "adversary" or great evil.

The goat symbolizes resistance and opposition. It is a phase of personality. We resist the Spirit on one hand, we resist our fellows on the other. These are the two goats. They are both up for denial. The resistance of the Lord is to be killed out entirely and the resistance of our fellows is to be sent into the wilderness—denied place in consciousness. We resist the Spirit because we do not cultivate belief or faith in its existence. "Do you believe?" said Jesus. Do you have faith in the presence and power of an invisible and intangible something that makes itself manifest only in thought and feeling? The sense man says, "Show us the Father." The Spirit replies, "Have I been so long a time with you, and dost thou not know 'me?'" We are sur-

rounded on every side by evidences of this great Creative Power—we ought to believe from the standpoint of logic, the “signs” of the Great Mind are so many. Our attention is fixed too largely upon the things of form and shape, the result being a materialized consciousness that believes only in the evidences of the senses. All sins of nonbelief in things Spiritual are to be atoned for by denying them place in consciousness, and affirming the presence and power of the mind of the Spirit until we have a consciousness of our Spiritual identity and can say with Jesus, “He who hath seen me [Spirit] hath seen the Father.” This will kill the goat of resistance toward God.

Resistance toward evil is not to be wholly destroyed, but the nothingness of the thoughts of evil are to be lumped together and dumped into the wilderness of sense. This is the scapegoat that carries away all the iniquities of the children of Israel and loses them in the outer void.

This also illustrates the difference between sins toward God and sins toward men. There must be a complete and full union of the Father and child—every thought of obstruction or resistance must be done away with. It is very important that we make a complete atonement or at-one-ment with the Father. Our relation to our fellow men is so complex that we are excused in a measure if we fall short in observing the fullness of the law of nonresistance. Yet in superconsciousness we can rise with Jesus Christ and “resist not evil.”

SUNDAY, APRIL 14

DIVINE LIGHT, WITHIN AND WITHOUT.—Numbers
10:11-13; 29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13. And they first took their journey according to the commandment of Jehovah by Moses.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

SILENT PRAYER: *And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night.*—Exodus 13:21.

This lesson teaches that Divine Wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is the place of meeting the Lord, where the priests congregate to chant the sacred words and build the fires upon the altars of sacrifice. This is symbolical of the center in consciousness where the individual touches the Universal.

Thoughts are alive—they think and feel and commune with one another like people. All through the body are congregations of thoughts drawn together at different places through sympathy and kindred ideas. All the thoughts of love we have, or have ever had, are congregating and expressing themselves through the brain and nerve center back of the heart—the brain of Love. Physicians are

accepting this truth. Here is an extract from a daily paper:

Dr. Joseph Simms, of New York City, who arrived here yesterday from Europe, contends that the heart has more to do with the function of thinking than the brain. Dr. Simms points out that the brains of many idiots are large, yet their hearts are very small, whereas the brains of many geniuses have been below the normal, while their hearts have been abnormal. "We think literally all over our bodies," says the doctor. "Thought is in the soul which permeates the entire physical being. The brain is a great heat producer, but it has little to do with the function of thinking. We think with our fingers, or with our toes whenever we use them." Dr. Simms declares that such world renowned scientists as Sir William Hamilton of Edinburgh University, and Prof. von Hartmann of Berlin, agree with him in his theory.

We are not always conscious of the great flood of thought that is being sent forth from our various body brains, because we do not strive to get out of the wilderness of sense through Divine Guidance. When we accept the Divine Law given to Moses, and make the covenant to do the will of God, we become the children of Israel, and these mysterious ways of Divine Guidance are opened up to us.

When we start the fires of the Spirit within the soul there is always a reflection on the clouds of conscious thoughts without. These we see and the messages are given to us. They may be symbols in the visions of the day or the dreams of the night. The light within will interpret them if we patiently ask and listen. The pillar of fire by night is the witness of the Spirit on the altar of Love as a glow of light that opens the understanding. "Was not our heart burning within us . . . while he opened to us the scriptures?" (Luke 24:32).

The Power of the Word is emphasized in the affirmations by Moses, the Law Giver. We can use these words today with like results and dissipate opposition by proclaiming, "Rise up, O Lord, and let thine enemies be scattered." The power of the priesthood is maintained through the use of Divine Words. Although we cannot tell why, spiritual words sway and hold us, and we rever-

ence those who use them with authority. This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation:

The Lord bless thee, and keep thee:
The Lord make his face shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon
thee, and give thee peace.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

May the strength of God pilot me,
May the power of God preserve me,
May the wisdom of God instruct me,
May the eye of God view me,
May the ear of God hear me.

SUNDAY, APRIL 21

COURAGE AND FEAR—Numbers 13:17-20; 23-33.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the hill-country:

18. And see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many;

19. And what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds;

20. And what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs.

24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25. And they returned from spying out the land at the end of forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great: and moreover we saw the children of Anak there.

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

SILENT PRAYER: *Jehovah is with us: fear them not.*
—Numbers 14:9.

The "promised land" is the subconscious in man. In Genesis this is symbolized as the Garden of Eden. Man abused the privileges of this wonderful storehouse of the Lord and was driven to a desert place without. But he has always yearned to return. The Sons of God are not at home in a realm where matter binds them on all sides. They are spiritual and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and from which we are to return. Those who behold this possibility and are striving to fulfill the Divine Law are the children of Israel on the way to the Promised land.

Joshua means *I am* and Caleb *faith*. These are ready to take up the conquest of the land which has been found so rich, but the remainder of the spies make such discouraging reports about the size and the strength of the people occupying that land, that the children of Israel refuse to go over and possess it.

This is strikingly illustrative of the mind where fear of ability overpowers the faculties that make ability. We are none of us in the conscious possession of the ability to go into that great realm of the soul and at once master its elemental energies. But the *I am*, coupled with Spiritual Faith, Caleb, will develop power as needed and the conquest be finally accomplished.

This promised land is the so-called psychic realm and thousands are entering it in their search for the occult. But they are not protected by the Lord, nor is their *I Am* centered in spiritual faith. Without these safeguards they are liable at any time to be attacked by the strong people in possession of that land, and in their weakness overcome. We are often called upon to help those who have experimented with and quickened forces they cannot control. Hypnotism, mediumship, telepathy, occult breathing and the many quick methods for developing the psychic are of this class and should be avoided by those who wish to observe the Divine Law. We cannot force the unfoldment of the sleeping powers of the soul. The awakening must be gradual and under the direct impulse of the Christ-mind.

"Awake thou that sleepest and Christ shall give thee light.

THE LORD'S PRAYER—(Matt. 6:12)

ROTHERHAM

Our Father who art in the heavens—
 Hallowed be thy name;
 Come may thy kingdom;
 Accomplished be thy will, as in
 heaven, also on earth:
 Our needful bread give us this day;
 And forgive us our debts, as we
 also have forgiven our debtors;
 And bring us not into temptation,
 But rescue us from the evil one.

SOCIETY OF SILENT UNITY

*Be still, and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

February 20 to March 20, 1918

Held daily at 9 p. m.

*Omnipotent Justice and Peace reign supreme in
Human Consciousness.*

PROSPERITY THOUGHT

February 20 to March 20, 1918

Held daily at 12 m.

*The blessings of the Spirit of Plenty are now
manifest in my mind and affairs.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from March 16 to April 16, 1918:

March 16 to April 1—Proverbs 8:17, 19, 21: "Those that seek me diligently shall find me. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I . . . cause those that love me to inherit substance, and I . . . fill their treasuries."

April 1 to April 16—Luke 6:30-31: "Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The inclosed booklet, "Regeneration the Way to Redemption," and the article we have marked in the booklet, "Questions and Answers No. 5," will answer your questions quite fully.

In the first place, one must realize that his body is a necessary part of himself as an individual. He must see it as the pure and holy temple of the living God. He must believe it to be worth lifting up, redeeming and spiritualizing. Then and then only can he understand the necessity of regeneration, for it is through regeneration that man becomes unified Spirit, soul and body, and thus fully saved. As long as one believes the body to be something that must be laid off some time because it is a hindrance to spiritual progress, he can never comprehend the necessity of regeneration. Regeneration is the "new birth," and the "new birth" per-

tains particularly to the body—that which was born of the flesh (the body) must be “born again” of the Spirit. (See John 3:3-10.)

There will always be plenty of good people who have not understood the regenerate life, or who have not yet become perfected in it, to give bodies to those who desire flesh incarnation. No one will ever come to the place where he can speak bodies into expression for souls, through the Word, until he enters fully into the regenerate life. Regeneration alone is the way of this spiritual attainment.

Mary, the mother of Jesus evidently did not understand regeneration. If she had, and had given herself as an instrument in the hands of the Holy Spirit that she might make a body for Jesus, she would have returned to the regenerate way of living after she had fulfilled her mission in bringing him forth. Instead of doing this she afterwards raised a family of children in generation, according to the teaching of our Bible.

Jesus Christ, however, and not Mary, is our example. He told us to follow him. He fulfilled all the law of God and of being; yet he never married nor gave of his life and substance to the bringing forth of children. He evidently did not consider it necessary. This is a very significant fact to those who think that God's command to be “fruitful and multiply” pertains to generation—bringing forth children after the flesh.

* * * * *

The promise of Jesus Christ is, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Jesus also said that the kingdom is within man. This kingdom is the realm of Divine Ideas within your own being. In order to get an understanding of the power of the thought and word to produce effects in one's body and affairs, please read carefully the booklet, “Words of Truth.” God—Divine Mind—created the Universe through the Word, and man makes every condition in his world through his thoughts and words. We can, through our Word, unmake the error conditions we have brought

into manifestation, and build into our bodies and affairs the harmonious conditions that we desire to demonstrate.

People who are faithful in making statements of Truth in the silence do not see their true words manifest because they take up their old line of thinking after the silence. In silent prayer and meditation we take control, but we must learn to *keep in dominion* and think Truth all the time, instead of allowing ourselves to fall back, after the silence, into the currents of mortal thought.

In Bible language the above mode of action is contained in the one word, *Faith*. If one really believes that he receives when he asks (as Jesus Christ said we should do in order that we might have), he will think, talk and act exactly as though his request had been fulfilled, and was now manifest. This is Faith, the very Substance of the thing hoped for, and the evidence of that which may not as yet be seen or felt. This mode of action will speedily bring the thing desired into manifestation.

* * * * *

Your consciousness of Divine Love is the measure of your supply. Divine Love is a great attracting force. If your heart is filled with God's love and you give of it freely and unselfishly to all, without thought of gain, you will surely reap an abundant harvest of good in health, harmony, peace and plenty. This is a law and cannot fail. You are a channel for the expression of God's perfection. You must keep the channel open if you would demonstrate your good.

The thoughts you hold in consciousness manifest for you in outer conditions and surroundings. In other words, the state of your body and affairs is determined by the character of your thinking. One does not "gather grapes of thorns, or figs of thistles."

Everyone, no matter what he is manifesting, is a child of God and has, in his real nature, the same Mind that is in Christ Jesus. Instead of criticizing you can always help by sending out strong loving thoughts and by silently declaring the Truth of the glorious Being of man. In doing this you

are sowing the seed for your own bountiful harvest of good.

There is but one way to establish a harmonious, peaceful environment and that is to first establish peace and harmony in the individual consciousness. The personal man must give up, let go, and trust absolutely in the Spirit. When you can truthfully say, "Not my will, but thine, be done," all resistance will fall away and Divine Mind will have a chance to work in you and through you, and speedily its power will spring forth for your deliverance.

There is a lesson in every condition, in everything that comes to you. By a rebellious, resistant attitude you retard your growth and prolong the experience. Learn to live each day, asking the Father to guide you each step of the way. You have nothing to do with the past or the future. *Now* is the day of salvation. "*Today* shalt thou be with me in paradise."

* * * * *

In order to reap the good you desire, and which is your Divine birthright as a child of the living God, you must free yourself from the narrow bounds of personality and its limited, sensitive personal consciousness and personal loves. You must be lifted up into the Christ Consciousness and there find the Love that never faileth. This Love is so broad, so comprehensive, that it can see children, parents, brothers and sisters, as the offspring of the living God. This Love enables one to love the Lord with all the heart, mind, soul and strength, and the neighbor as himself. In this Love the heart is set on God and the Truth, and man is lifted above the changing world of appearances and shown the reality—Absolute Good.

* * * * *

Joy, health and abundant good can be realized, even in the midst of the seeming turmoil about you, when you *abide* in the Secret Place of the Most High. (See the 91st Psalm.) Even the "war" cannot bring heaviness of heart when the mind is stayed on God, and one is thinking of the peace and abiding good which is to be established in the earth. Only through the bitter reaping of their own error

sowing will the nations give up their greed, acknowledge God and find peace. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

It is really no worse for men to be killed in battle than for them to die of some loathsome disease. The latter often causes far more suffering, and through it many more have given up their hold on life, than through the former method. With the removal of sin from the consciousness of man, beliefs in lack, weakness, disease, limitations, war, and all other things that cause unrest and suffering in the world, will cease. God is Life and Light, and in him is no death and no darkness at all. So when he fills the hearts, minds, souls and bodies of all individuals, wholeness, peace and plenty will reign supreme throughout all the earth.

Let us therefore rejoice now in the ultimate good of mankind. Through daily prayer and meditation upon the Truth let us *now* become established in this good that we may be more efficient in helping others.

• • • • •

The loosing and letting go of personal relationships is in mind. One must not be burdened about another, but must put himself and everyone, especially those who seem near to him, in the hands of the Lord, knowing that God is the Source of every good for all his children. This does not mean that outwardly one would get up and leave his family and friends. If they should object strongly to the Truth and stand in the way of its practical application in living, the Spirit might in time work out a separation. Or if one should put his relatives before God in his mind and heart, a separation would come about in due time. Jesus, although he did not let his mother or brothers interfere with his ministry of Truth, remembered his mother when he was on the cross, and made provision for her. (See John 19:25-27.)

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The Solar Plexus is the largest brain in the body and is situated just back of and a little below the heart. This

nerve plexus is just what the word *Solar* means, the great sun in the body, around which all the other faculties work, and is typical of the sun in the heavens, around which the planetary system revolves. It is also known as the "soul" center. It is the seat of the subconscious mind, and through this great brain all the thoughts of the entire consciousness pass.

The great mission of the Solar Plexus is to light and warm the body, just as the sun lights and warms the earth and the other planets. Unless one connects with Divine Love, his entire consciousness is cold and dark and lifeless and he is without the "light that lighteth every man that cometh into the world." After the Solar Plexus or Love Center has been quickened into activity, then comes the secondary step of controlling and directing all the thoughts that crowd through this center for expression, and establishing them in the Christ freedom.

In the regeneration all the thoughts are brought to the surface through quickening this center, and then through the uplifting, renewing power of the Christ Mind, which has its center in the top of the head, they are redeemed, purified and transformed into pure, spiritual forces.

One may have a very active consciousness at the Solar Plexus and yet not be redeeming the man. The love generating may be expressed in human sympathy or family affection. When an individual is really in the overcoming life, he sends forth a great light, and a great uplifting pure substance that heals and blesses all with whom he comes in contact.

There is a shining radiance continually surrounding one who has linked his Love Center (Solar Plexus) with Divine Love, the Eternal Father-Mother. This Center also has a certain power of discernment and is sometimes known as the intuitive center, but before its revelations can be entirely depended upon it must be lifted up and connected with Divine Wisdom, and then its revelations will assuredly be from the Spirit.

It is important that one be in spiritual understanding and with correct working knowledge of *I Am* power, when

the Solar Plexus or Love Center is quickened. There are people today who are struggling along with adverse states of consciousness because they have let forth all the unregenerate thoughts before they are ready to handle them, and before they have developed the power and understanding necessary to control and direct them.

Here is a good thought to repeat often, and through it bring to your consciousness the "light that lighteth every man that cometh into the world:"

"I am poised and centered in the Christ Mind, and through the illuminating power of Divine Love I am guided, directed and led into that which is for my highest good. Infinite Life, Love, Wisdom, Substance, Intelligence, Strength and Power are established in me, and I am satisfied, healed, harmonized, vitalized, strengthened, renewed, adjusted, prospered and made every whit whole."

* * * * *

"I would like your explanation of the statement in Scripture relative to John being clothed with camel's hair. What is the spiritual significance in connection with that statement?"

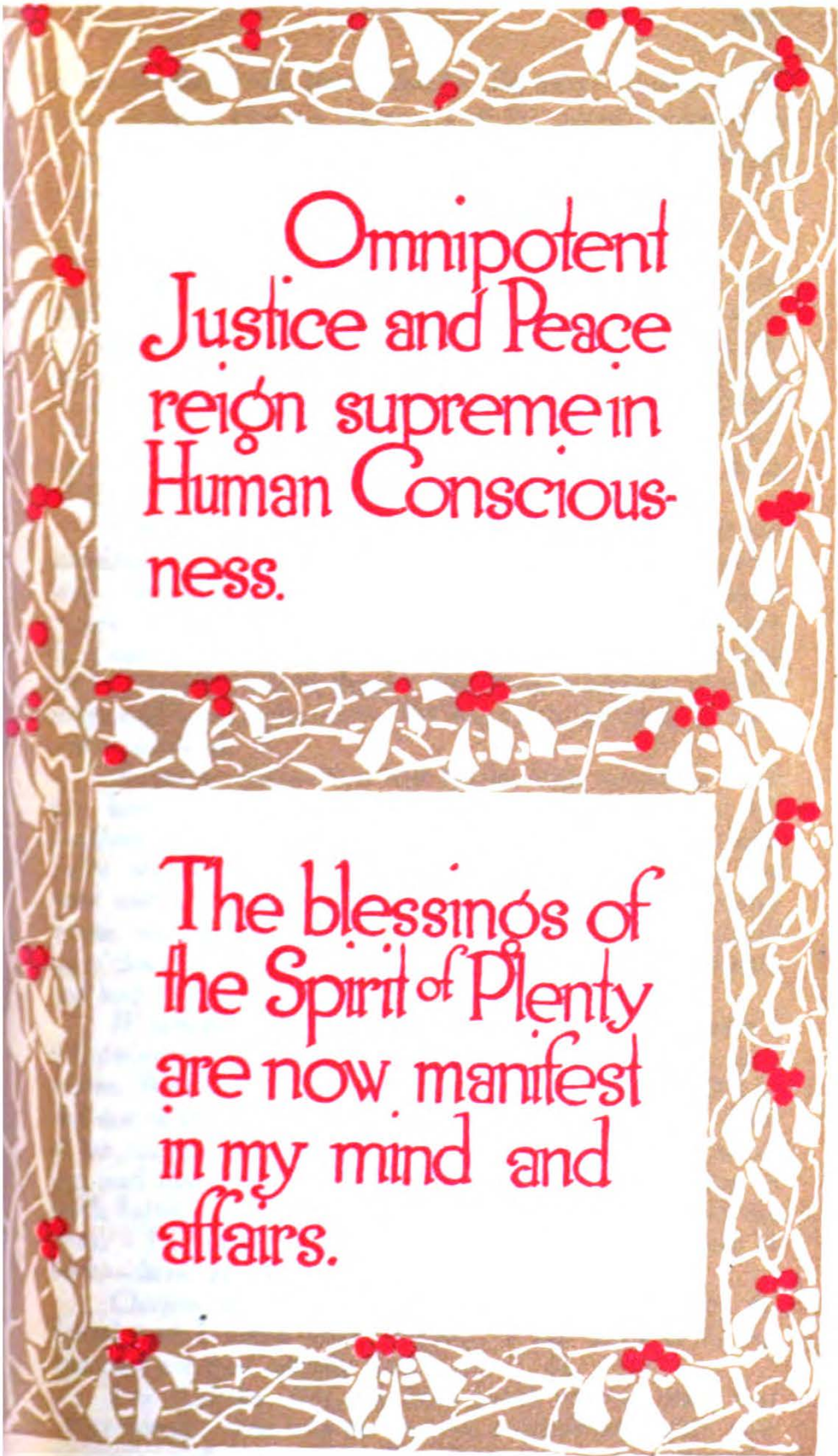
"Camel" symbolizes power of endurance, strength and patient perseverance. "Hair" is symbolical of the power to equalize the inner and outer life forces.

One who sets himself to do the work of manifesting God must have (be clothed with) the power, patience, perseverance and strength of Spirit. He must will to seek, to know, to understand God and do his holy Will; to discriminate between the thoughts, imaginations and desires of self, and the visions and commands of God. He must have strength to receive the Wisdom of Spirit; to equalize the flow of thought substance; to harmonize the ideas of Spirit and the manifestations of the outer world, putting into practical, rational, beneficial, everyday use the Truth of the Absolute, uninfluenced by the praise or condemnation of man. He must put God before self. All this must be done before he can recognize the Christ, the Spirit of God in himself. You will readily see that this work cannot be done by the mortal self, but can only be accomplished through the power of Spirit.

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

There is a widespread belief in the world that health can be obtained through things external, but one who understands Spirit and its laws knows this to be untrue, for health is not something to be manufactured from without; it is fundamental in Being and the normal condition of all things. It is a reality, permanent, unchanging and unchangeable, and the one and only way to attain it is through recognizing and obeying the Law at all times. This Law is exact and un-failing, and disobedience to it brings results in the form of inharmony in mind, body and affairs. All this Jesus Christ taught us, and his activity as a physician is most impressive. At no time did he teach that health could be obtained from any other than the One Source, nor did he claim any power for himself in healing the sick, raising the dead and casting out demons, but he made it plain at all times that "The Father within me, he doeth the works." Through his recognition of oneness with the source of life he was able to minister life unto all who sought his aid. He never failed in any case he undertook to heal, nor were these cases always the so-called "imaginary" ones, a great many being those which people today call "incurable." Jesus Christ gave us the injunction to preach the gospel and heal the sick, and he promised that he would be with us always, "even unto the end of the world." It is our firm belief that he is with us now, helping us to demonstrate the mighty Law for ourselves and others, and we know that it is possible to efface sin, sickness, disease and poverty in the name and through the



Omnipotent
Justice and Peace
reign supreme in
Human Conscious-
ness.

The blessings of
the Spirit of Plenty
are now manifest
in my mind and
affairs.

power of the Lord Jesus Christ. As proof of the results being obtained through the power of the Spirit, we are glad to give here a few extracts from the many letters of grateful friends:

HEALTH

Mountain Lakes, N. J.—Mrs. W., for whom you have been praying, is the daughter of our colored man. For more than a year she was bedridden. During the last four months it was thought that she could not live out the day on four different occasions. Within three days after Silent Unity began to pray Mrs. W. was out of bed. Today, two weeks after I sent her name to you for treatment, she is doing all her own housework.—*A. W. R.*

Cincinnati, Ohio—During the bitter cold weather our daughter froze her ear, and gangrene set in. The doctor said it would be necessary to amputate. At my daughter's request we wrote you for prayers. Though apparently very ill, (and she did look terrible with both eyes closed, and her face swollen out of shape) she began to improve immediately, and is all right now. She expects to go back to work next week.—*E. R.*

Newman, Ga.—You will rejoice with me when I tell you how rapidly I am regaining strength. When my daughter telegraphed you, I had coughed three days and nights without relief. The doctor said it was from my heart and he could give me no relief. It looked as if every breath would be my last. The message was sent about ten o'clock in the morning, and by night I was much better and had my first night's rest.—*Mrs. S. L. F.*

Waukegan, Ill.—With a heart filled with gratitude I acknowledge the blessed work of the Spirit through your spoken Words of Truth. Mr. M. had a fever of 104½, and one of his intestines was swollen and inflamed as a result of the mumps going down. I telegraphed you in the morning, and that evening the fever had broken and he was so much better. He expects to go to work by the end of the week. The doctor said he would be in bed two weeks at least.—*Mrs. H. M.*

Clarion, Ia.—My throat and tonsils were greatly inflamed and I asked your prayers. I am thankful to say that they are now entirely well.—*A. E. D.*

Los Angeles, Cal.—I have proof of two cases that Unity cured. One was the case of a morphine addict, now positively and forever cured. The other a case that the

doctors said was hopeless—a man who did not work for two and one-half years on account of consumption and catarrh. My beloved wife and I have the satisfaction of seeing him go to work every day now. I have never sent out a call for prayers that I did not receive an answer in less than an hour, and a complete cure.—*J. J. M.*

Westernville, N. Y.—Your prayers availed much. My younger son had his sight restored after medical science said it could not be. Also, my eldest son regained his health from appendicitis after doctors said he could not recover. We also sold the coal lands.—*F. Y.*

Renton, Wash.—I wired you for prayers for a friend who the doctor said could not live more than one night. I prayed for her that evening but as she was in great pain he gave her morphine. In the morning I was thanking God for her healing, when my friend's daughter telephoned that her mother was much better and wanted me to come to her as soon as I could. How I thanked and praised God! He is so willing and ready to answer our call, but sometimes we are at death's door before we turn to him. When I got there I asked, "How do you like your new doctor?" she said, "I have got the best one now." The doctor's wife called up and was surprised to learn that my friend was better. The doctor came right over and said he never expected her to come out of the morphine. She was sleeping and the doctor insisted that she could not get well but would go in that way. But I said we would fool him. Her blood was circulating and her hands and feet were warm. They had been like ice for the last three weeks. The doctor said the swelling was gone from around the heart. A wonderful change in one night.—*Mrs. M. M.*

Memphis, Texas—My husband had a chill and took a severe pain in his lungs. He had every symptom of pneumonia—high fever, etc. It lasted all night, but I stayed awake and held Truth thoughts for him. To our great joy when morning came every symptom of pneumonia was gone. "Praise God from whom all blessings flow."—*Mrs. A. H.*

Clayton, N. M.—My stomach is entirely healed and I can now eat without distress anything I want. I praise God every day for his wonderful healing power.—*A. B. P.*

Redlands, Cal.—Accept this offering as a token of thanks for the many blessings I have received since I have known of Unity. At the time I wrote you last I was speaking the Word for my sister. A week later she was healed by the power of the Holy Spirit. More than a year ago I

asked you for prayers for one of my eyes. It was healed in three days and my sight has been much better ever since. Although I have worn glasses for the last twenty-five years, some days I can go without them entirely.—*H. N.*

Bay City, Texas—I asked your prayers for my little three-year-old son who was very sick. The doctor said his fever was 104. I affirmed that God was all power and was able to save my child. Before my letter was mailed to you I could see a change in him. In two days he was able to sit up, and the fever at once left him. Praise God, for he is all in all!—*B. E. Y.*

Macon, Ga.—I wrote you last night for prayers for my brother who was ill. The doctor said he could not tell until today whether or not it was diphtheria, but today the fever had gone and his throat was only a little irritated. The doctor said there was no trace whatever of the disease, but every symptom had declared it to be diphtheria.—*L. G. E.*

Richmond Hill, L. I., N. Y.—Since becoming a student of Truth, one of my children has been healed of what the doctors called intestinal trouble. The child had been under the doctors' care almost continually, but she has recovered and has not taken any medicine the last year. She is much stronger in every way.—*Mrs. W. S.*

Philadelphia, Pa.—Your letter of recent date meant so much to me I carried it with me daily. The swelling in my body has gone down six inches, and I am to take a position within a few days. Everyone remarks how much better I look. How grateful I am to God for his blessings.—*Mrs. A. H.*

Brainerd, Minn.—I am so thankful to report that C. is able to be up again. People who saw her marvel at the great improvement. My hand is healed also and I am growing stronger all the time.—*Mrs. M. C.*

Denver, Colo.—I wrote you for prayers for rheumatism and have been cured. I am now well and strong and can be on my feet all day and work. I am so thankful to the Lord for his healing power and to you for your help.—*M. C. B.*

Tacoma, Wash.—My little grandson is quite well and nothing more is being said of the removal of tonsils and adenoids. The improvement began as soon as my letter was mailed to you. The doctor was at a loss to account for the sudden and great change in his condition. I am very thankful.—*Mrs. A. F. M.*

Modesto, Cal.—I wrote you for prayers for the healing of my eyes, and I am so filled with thankfulness and gratitude that Christ's perfection has been made manifest in them. There was no help for them, so medical doctors told me. It truly shows how wonderful God's work is.—*Mrs. A. J. T.*

Birmingham, Ala.—As always, the Spirit prompted you to send me just the right word. My boy's health has improved wonderfully since my last letter to you. The severe cough, of more than two month's standing, has practically gone, and my little girl's breathing is less obstructed. I have had a number of demonstrations in smaller matters which have kept me in a continual state of thanksgiving. The fuel famine here is acute. After I had exhausted every resource to induce some dealer to sell me some coal, I held steadily that God is my supply, and divided the very little I had with my washerwoman, who had none. That afternoon a colored man drove up to my door and sold me a ton of the best coal obtainable. I have felt ever since like that coal dropped down from heaven—an orthodox figure of speech.—*Mrs. C. W. H.*

REGENERATION

Salt Lake City, Utah—Thanks for all your helpful thoughts and letters. I have had some additions to my class and I know that as I realize more of Truth my work will build up accordingly. My tooth is also filling and I feel that with God we should find no difficulty in the realization of perfect teeth, especially when one is living the regenerate life. My husband and I have worked and studied along these lines with the result that we have naturally grown entirely out of the sensual, sex life into the regenerate life. The freedom and spiritual joy is unspeakable—truly, "the peace that passeth understanding."—*M. C.*

El Centro, Cal.—Here is something I wish to tell all my sisters who want to live a pure life and who may find it hard because they are bound to the fear that they will lose their husbands' love. I thought that at first and then I learned by experience that if one positively wants to overcome a seeming evil God never fails to meet him and always provides a way to gain that which is good. It came to me that my husband is a part of me, and if the overcoming was to be complete he, too, must be pure. So I worked for us both. I have overcome this seeming evil gradually but entirely in

myself, and through my affirmations of purity for my husband the way has been made easy for me. My husband has not overcome this seeming evil entirely, but I certainly have not lost his love. I have gained it tenfold and there is a new understanding between us.—*K. J.*

Foxboro, Mass.—Our lives have been wonderfully directed. Less than two years ago my husband was in utter rebellion against a regenerate life. It is marvelous how he has changed. He was led to give up his position, and now, most wonderful of all, is working for a man who is an active exponent of all your teachings, as applied to daily living and ways of doing business.—*Mrs. W. F. T.*

Erie, Ill.—We enjoy reading Unity Magazine as well as Weekly Unity. They are getting better each issue and we can hardly wait for their coming. I am thoroughly in sympathy with the article, "Weighed in the Balance." That is and has been my working basis for the last year. I am a firm believer in regeneration and am practicing it. It is, I believe, the will of God in activity.—*C. J. P.*

Kansas City, Mo.—How grateful I am that the science of regeneration is taught by the Unity School. I acknowledge great benefits physically, mentally, financially and spiritually, since I have been applying the principles of purity of thought, word and deed.—*R. L.*

Pujo, La.—Mention has been made in one of your magazines regarding some people's objection to the teaching of regeneration. However, when people *understand* the laws of being as you teach them, there can be no more mention of objection. It is clearer to me now than ever before that all men and all things are one in Christ; that you do not teach separation in anything, but unity in all things. May God bless you continually.—*E. R.*

Butte, Mont.—I feel that a new man is being created within me. I am living the pure life and I only welcome pure thoughts at all times. I think now there is only the one life, and that is Regeneration. Living a strictly vegetarian life has filled me with a wonderful power. I am gaining more poise and feel absolutely master of myself.—*A. E. H.*

Kansas City, Mo.—When I first heard of regeneration as taught by Unity, the results to be obtained were not included in the explanation. Immediately a state of resistance and prejudice arose in my consciousness, which was only dissolved through study, prayer, meditation and experience. Regeneration was exactly opposite to the concepts of life that I had known, and it took some thought to adjust

my consciousness to the new Ideal. But one day in analyzing the qualities of the Christ-Man, I came to the one Purity, and this brought me back to what I had heard about regeneration. I realized that as there is only one Purity, there must necessarily be only one standard of expression of that Purity. I soon saw that what I ignorantly called "passion" and "sex" was merely the God-Life, directed in outer channels to produce "sensation." That when I conserved, redeemed, lifted up and directed this Life into constructive channels it would renew and rebuild mind, body and affairs. Because of the lack of understanding how to constructively express myself, I did not attain my ideals all at once, but even the experiences I went through were wonderful because they were growth. My soul was receiving "meat and drink" for which it had innately longed, but which nothing nor anybody on the outside had been able to satisfy. The effect of the new order of thinking gradually began to be made manifest, until now an entire transformation has taken place in the whole of my being and my affairs. I find that two meals, and usually one, each day sustains me much better than three meals formerly did. I never eat meat, nor feel the desire for it. I never grow tired or sleepy, although my days are usually eighteen hours long. My finances are also vitally affected by the conservation and use of the Life-force along constructive lines. I never really knew how to live until I absolutely and wholly entered into the life of regeneration. The soul satisfaction that has come with it is indeed the "peace that passeth understanding."—G. H.

Mystic, Conn.—There is no limitation or bondage. I am free with the freedom of Spirit. Body, soul and Spirit merged in the great *I Am*. I feel that regeneration is the fundamental truth of all truths. Teach it, dear friends, more and more, for it was generation which cramped and thwarted my life, and the freeing Word has lifted me up, redeemed me, and now I have infinite years of glory before me.—E. F.

Kansas City, Mo.—Immediately upon becoming acquainted with Truth teachings along the line of regeneration, my conscious mind acquiesced. The matter was put to me when I was very young and so plainly that I could not misunderstand. I learned early that there is no bypath. There are two doors open; one leads to the searing of the soul and destruction of the body, and the other leads to salvation—eternal life. It is left to the individual as to which path he will choose and follow. As I unfolded in spiritual con-

sciousness questions in regard to a life of purity came to my mind which had to be met with the Truth. Can one come apart from his fellow men and stand firm in his ideals of purity in spite of the race thought and the criticism of his friends? It has been proven in my life that it can be done. My soul rejoices constantly and my life is filled to overflowing with good things. I am realizing the joys promised to those who are obedient children, not fashioning themselves according to the former lusts in their ignorance. Through purifying my own mind I attracted to myself one who had equally as high ideals as mine. We have been married nearly two years and our life is a continual joy. There have been no temptations—we both desire the life which is unending, eternal. We have no sorrows, no secret fears. We are working out many truths together and are daily realizing the benefits which come from a union of purity. Paul says, "It remaineth, that both they that have wives be as though they had none. . . . This I speak for your own profit; not that I may cast a snare upon you, but . . . that ye may attend upon the Lord without distraction."—*M. H. W.*

Milwaukee, Wis.—My husband left home, because he so strenuously objected to the turn things were taking in my life, owing to the belief in regeneration. He came back, just a few weeks after I received my prosperity bank, and asked to be allowed to remain at home so he could take up the study of Unity with me. He was easier in mind and happier to be at home, even though living a regenerate life, which he had so bitterly opposed before going away. In a few days he was identified with a Chicago firm at a good salary. The demonstration has been wonderful, and of course our debts are rapidly being paid. I feel that God's blessing is in Unity and its teaching.—*Mrs. G. F. G.*

Kansas City, Mo.—When I first heard of regeneration it appealed to me in a way, but I did not take it seriously. How could I? I was engaged to marry a man who was intellectually a delightful companion. We had talked over our prospective relations in marriage, and while I never was really sure that my lover agreed with me, I went right ahead planning my Paradise in which there would be a lovely father and mother, and a healthy brood of children. No race suicide, no serpent of sense entered into my Garden. Marriage to me was a sacred obligation imposed upon man and woman by God himself. Of course, I had come to the conclusion that the expression of sex was justifiable only for

the begetting of children, and around this Ideal I was building my dream-home. Just when I was priding myself on having taken a step in advance of the race (for I realized the prevalence and injustice of accidental conception), an angel entered my Garden, bearing in his hand the tracts, "Life and Sex," "Lift up a Standard," and "Regeneration the Way to Redemption," literature put out by the Unity School. I had noticed the same ideas sprinkled generously throughout their literature, but, of course, it was not meant for me now. I had been years (yes, ages) building up the motherhood idea, and because it clamored so persistently for expression I thought it must be fulfilled. It did not take me long to discover, after reading these tracts, that the motherhood idea had become a thought-habit in the very cells of my organism, and that I was really desiring to repeat an experience in spite of the Truth I was studying and absorbing. I began to pray for Light, and it flooded my soul with its pure presence. I soon found out where I stood in my relation to God, once I was *willing to do it*. The "suitable father-of-my-children" idea sank into oblivion before the mighty Truths revealed. I admit it took weeks and months to root out the ideas in my consciousness. I was surprised and shocked that all the beautiful ideas I had had about marriage were, after all, founded upon sensuality and sex-attraction, and that I, too, was a party to the offence against the Father-Mother. It was my Gethsemane. The Spirit was willing, but the flesh was weak. One night, as I dropped into my chair to meditate, I resolved I would not leave my room until I had found peace. All Friday night, Saturday, Saturday night and Sunday, like Jacob of old, I wrestled with the Angel, declaring I would not let it go until it blessed me. About five o'clock Sunday I was able to say, "Father, not as I will, but as thou wilt." No sooner had the words passed my lips than a Great Light flooded my whole being, and the weights and burdens of ages fell from both mind and body. For years I had suffered with prolapsus of the uterus, and its accompanying disorders, but in this moment of exaltation the uterus was restored to its natural relation, and "it leaped for joy." I know now that these diseases "peculiar to the female" have their root-cause in ideas of sex running riot in the consciousness, aggravated perhaps in the married by the manifestation of these ideas in sexual indulgences and abuses. I began to declare God to be my husband, my lover, my father, my mother, my sister, my brother, my friend, until he became the satisfaction of

my every desire. The company of men was no longer essential to my happiness. And very soon the commandment God gave to his Ideal Man, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth," began to be fulfilled in me. Mental children clamored for expression, and desire for parentage was satisfied in the delight and joy of ideas of Truth continually manifesting as blessings to myself and others. This acknowledgment of the joys of regeneration would not be complete unless I added that after God had become the satisfaction of my soul in every respect, there came into my life the manifestation of all my ideals, embodied in a man who had also surrendered the thoughts and things of sense, and risen into the glory of a perfected manhood in Christ. "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."—*I. M. M.*

Minot, N. D.—For many years I have been a student of Truth and it has opened my eyes to the fact that God has planned and prepared a paradise full of joy, peace, harmony and satisfaction for us in this world. I have come to the same conclusion that Unity teaches, that all our desires, except the selfish, carnal desires, are given us by God and that it is his will that we have the things we desire. But in the process of growth I was for a time overcome by my enthusiasm and anxiousness to acquire and own in the external what I clearly saw God has given me in the spirit, and I made some great blunders and bad mistakes. But I thank God that I have at last conquered and am at perfect peace, because I am living in the consciousness that all is good, and I refuse to see evil in anything or anybody. I have sanctified and consecrated the desires of my heart to the Lord, and I know that all that the Father hath given me shall come into manifestation. I shall never want to go back to the old Adam consciousness. I am determined to live the pure life after this, and nothing but divine thoughts shall ever be permitted to enter my mind.—*B. W. O.*

Grain Valley, Mo.—The gallstones or floating kidney that had bothered me for sixteen years has been overcome. I had been given up by the doctors. About three weeks ago I had a pain in my side and a knot as large as my two fists. I affirmed that Spirit has no pain and the pain stopped immediately. My husband has been healed of the sex habit and is certainly born anew.—*Mrs. D. H.*

HELPED BY UNITY LITERATURE

Ft. William, Ontario, Canada—It is over two years since I first came in contact with Unity literature, and I have a great deal for which to be thankful. My knowledge grows stronger and deeper continuously, and Unity Magazine and my coat-pocket companion, Weekly Unity, are invaluable friends. Constipation and mucous colitis, which had given me grievous trouble, have departed and numerous small ills have been overcome. My increasing grasp of the Truth makes me, in most conditions, nearly complete master of my health and joy.—*W. R. L.*

Petersburg, Va.—I have just finished the article in Weekly Unity, "The Church and the New Cults," and enjoyed it. I like broadness and fairness, which is one of the reasons I love Unity. It is above all criticism, condemnation, censure, etc., of man in his many faiths and beliefs. It ever tries to show the Way, the Truth and the Life. I have not the slightest doubt but that Jesus Christ is the dictator. I have read and studied much, and nothing has ever satisfied my longings as the teachings of Practical Christianity. When I received the first Unity Magazine and devoured its contents, I knew that here was the "field" for which a man would sell all he had. Week by week, and month by month I find just what I need in Unity Magazine and Weekly Unity. Practical Christianity is a fine way of serving God—an interest-paying bank account now. Quite different from waiting until after death for our reward, and waiting in trepidation at that. Now I have something to do and I am busy daily. Once I hoped, trusted, believed; now I know! I know that I shall attain unto perfection as it is in Christ Jesus. I know that I shall awake in his likeness. I know that I am made in his image and likeness, and when every bit of the accumulation of matter shall have been cleansed away by the power of the Word, I shall know it. I find I must drop the pleading attitude of mind, and enter into his courts with thanksgiving and into his presence with joy. I know that I am his Son, and therefore his heir; that I can be filled and satisfied abundantly and no one suffer any lack. I can lift up trusting eyes to "Our Father" and know that even as he drew me, so is he drawing all men unto himself.—*A. L. D.*

Brooklyn, N. Y.—For the last twenty years I have been seeking the understanding of the law of Spirit. From childhood I have had a strong faith in God, yet not until

recently could I trust myself to say, "I and the Father are one." To Unity Magazine, who has so clearly led me, step by step, to this wonderful realization, be praise and glory forever! I consider the publication second only to the Bible. Indeed it has made the Bible so clear to my understanding that I never turn to Unity Magazine in times of trouble or distress that God's words of comfort and encouragement are not waiting on the page before me.—*Mrs. S. B.*

Lincoln, Neb.—I am delighted in having the precious gift of knowledge made more perfect by reading the many good things published in your Weekly Unity. Every line is full of new courage and hope; every sentence opens the eyes so one can see the wonderful and beautiful in all. Life is not life until we know some of these wonderful truths and practice them in our daily living.—*C. S.*

Bridlington, England—I thank you for the booklet, "The Strength of Joy." I think of it when mortal mind whispers that my leg is short, and it helps me out of prison. I do not know what we should do without the booklets and the kind Unity friends. We look back to the time we did not know either God or you and thank him for his gracious goodness to us all. May the blessings of God increase in your lives and work.—*M. M. S.*

Le Mars, Iowa—I praise God for the many blessings that have come to me since I began to read Unity literature. It has opened the way to health and prosperity for me. "The Spirit of the Lord in me is a tower of strength and stability and my health and prosperity are firmly established."—*M. L.*

David City, Neb.—I praise God for the help Unity Magazine has been to me. The other night I had a large lump on my jaw, but I declared the healing Word on the Concentration Leaf and in the morning the lump had disappeared. I have more faith than ever now.—*A. T.*

Payneham, Lih., Australia—I would like to say how much we have enjoyed the November number of Unity Magazine. It is full of good things and encouraging articles.—*M. L. N.*

Windsor, Conn.—In looking about for an excuse for allowing my much loved Weekly Unity to be discontinued, I feel sure it must have been caused from my own negligence, although I did not think of it that way in July. I am enclosing herewith the subscription price for renewal.—*Mrs. H. R. R.*

Oakland, Cal.—It would be impossible for me to state what Unity's teachings have done for me in the five years I have been one of you, and I know there are even greater blessings in store for me.—*Mrs. F. L. E.*

Ontario, Cal.—I have felt such a constant urge to write you and give thanks for all good that has come into my life through your teachings. I feel so happy and light. A great change is taking place in my body. My health is absolutely perfect. I used to worry because I did not have money to pay you for all the heaven that comes to me through your wonderful teachings and demonstrations, but I am now thankful that I can pass this Truth to others. May all the Father's blessings be with you and your work.—*Mrs. O. F. M.*

CORRESPONDENCE SCHOOL

Pelham, N. Y.—I wish to acknowledge the wondrous help these lessons have been to me. I never felt before, in praying, the deep Father love that envelops me and pervades my whole being. It has been so sweet and satisfying. The next thing I learned was that in love and wisdom, power and strength I live, move, and have my being. I have been helped and healed by the thought that in God I live and move and have my being, and I have thought of God as Life, Love, Wisdom and Substance, and yet failed to make the connection between the two statements. I am so grateful and full of thanksgiving that I wanted you to know. I feel I have been helped more than all the money in the world could repay.—*Mrs. J. W. S.*

Trail, B. C.—For a time after the lesson on the Silence I seemed to get on fine in my studying. Then suddenly all grew dark. I could not meditate and realize as before. Then your letter came, and in the Silence that evening my husband and I felt that heaven was ours again in Truth. It was so wonderful that I can't tell you all about it, but I know Divine Intelligence will enable me to express it some time. Unintentionally, I left my "Cady Lessons" at the laboratory where I work, and yesterday the gateman of the smelter stopped and inquired about the book, and asked if we had "Christian Healing." He said he had been brought up in the English Church, but for years had been looking for real religion, and had found it the night he picked up the book I had left. We loaned him Mr. Fillmore's book and he seems so happy over it.—*Mrs. C. T.*



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DIVINE PROTECTION

From every point of the compass comes from Unity people the query: "When will the war end?"

We have never posed as interpreters of Scripture prophecy and we see no relation between "666" and any personality, past or present. Neither do we deny prophecy. There may be those who can accurately discern world events pictured in Scripture symbols, but we have not met them.

However, it seems reasonable that there are planes of consciousness that can discern coming events. We know that the acts of the future are based on the thoughts of the present and that the mind realms are right now working out great ideas soon to be made manifest in the world. In Europe, on the western front, the contending armies are gathering their legions for a great battle. Their plans are known to the Super-Intelligence, and the result is also known. It is not unreasonable that this knowledge should be communicated to those who believe in the Higher Wisdom. There are many such and their revelations are various, but they nearly all agree that this year will decide the struggle.

The Unity people at Kansas City are steadfast in their faith in divine protection, although out of our midst many have been drafted and some out of Unity have gone into training. We have two sons, members of the home guard. One son has been drafted and may be called at any time. This brings the question of how long the war will last very close to us and we can sympathize with the many Unity friends who are hoping and longing for peace. But the Spirit has given us confidence in its protection and we are passing this protection on to you. "No evil shall come nigh thee." Trust and affirm divine safety for your soldier boys and they will not be harmed.

We have had our revelations as to the end of the war, but have not blazoned them forth, because the messages to men from the Spirit are in symbols and it is easy to err in their interpretation. For example: About February first I had a dream-vision in which I saw the Western battle

front. It was dark and I was in a field covered with corn stubble. I was running toward the firing line when I heard the words, loud and clear, "Peace has been declared." I stopped and said, "G. (one of our drafted men) will be glad to hear this. I will go at once and tell him." Then it came to me that he had already received the message. The next day I asked him if he had received any message from the Spirit about his draft. He replied: "Yes, it came to me in the silence last night that the end of the war was at hand."

My interpretation of this is that the peace efforts now being put forth by President Wilson will be accepted this spring, even before the fields are plowed for summer's planting.—C. F.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work.

There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

Dear Friends in Silent Seventy—I received the literature mailed to me for distribution and have it all mailed out, and am now writing for another supply. I think the tracts grand, especially the one on "Prayer," and I wish

you would send me some more of them. I am so thankful to help sow the seed of truth. I know what Unity has done for me and I do want so much to pass it on and help someone. I have thoughtfully and prayerfully sent out the literature. At first I tried to think of those I might help, then I asked divine guidance and then patiently waited and the Spirit just seemed to send people for the literature and I could see the divine guidance in all. One lady I had not met for over a year came to town. She said, "What have you been doing? You seem changed. I had to look at you twice to know you." I told her if she wanted to be healthful, prosperous and happy to study Truth. I invited her to the home, read her some in "Lessons in Truth" and "Christian Healing," and she was delighted. I gave her literature and she went on her way rejoicing. It makes me so happy to be able to carry this wonderful message of peace and love to God's children and do all I can to upbuild God's kingdom.

Very sincerely,

Mrs. G. W. W. QQ 2.

Write to the Secretary of the Silent Seventy for further information.

UNITY SCHOOL OF CHRISTIANITY,

Silent Seventy Department,

Tenth and Tracy Ave., Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

J. K. Samuels, 544 Washington St., South Amboy, New Jersey.

Mary S. McKy, Mission, Texas.

Minnie Watkins, Box 167, Avant, Okla.

Mrs. E. F. Johnson, 534 Locust St., Fall River,
Mass.

Miss Georgia Stamp, Reynolds Hall, Walla Walla,
Wash.

Mr. and Mrs. A. T. Fraley, 957 Pearl St., Eugene,
Oregon.

Miss R. Chisholm, 516 Mesa Ave., El Paso, Texas.

M. F. Clay, 1728 West Burnett Ave., Louisville,
Ky. Phone, West 1158-L.

Mrs. Lucina A. Riley, 676 West Lewis St., Apt. 2,
Pocatello, Idaho.

J. H. Higdon, 315 East Nuova St., San Antonio,
Texas.

Nettie Kitchell, 10 Bell St., Orange, N. J.

Mrs. A. Ford, 1424 A St. N. E., Washington,
D. C.

Laura Holcombe, 208 Oak St., Goldsboro, N. C.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

April 20 to May 20, 1918

Held daily at 9 p. m.

Springing into a new consciousness of Life, I am healed mentally, morally and physically.

PROSPERITY THOUGHT

April 20 to May 20, 1918

Held daily at 12 m.

Showers of blessings fill my heart with praise and I am in all ways prospered.

Notice is hereby given that our offer of three months' trial subscriptions to *Unity Magazine* or *Weekly Unity* for 10 cents is withdrawn. Three months' subscription will be 25 cents hereafter. This change was made necessary by a postoffice ruling which provides that no subscription obtained at a rate of less than 50 per cent of the advertised subscription price can be sent as second-class matter.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

ABOUT LIDA H. HARDY'S BOOK

Last week the Unity School received about one thousand copies of this splendid book of "Nature Talks." We are prepared to meet the big demands which people are making for this popular book. "Nature Talks" will find a place of welcome in the homes of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. Prices: In neat paper cover, 50 cents; in attractive cloth binding, \$1.00.

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of six or more, we make a special price of 25 cents for six.

This notice brings to mind the trench books for soldiers which the Unity Press has recently published. Mention of these books will be found on the third page of the cover.

Readers desiring to communicate with people whose testimonials appear in Unity Magazine should write a letter to the party, place in a stamped envelope and send with forwarding order to the Editorial Department. Be sure to state initial, address and number of page and issue, so that the name may be readily found in our files. We do not directly furnish names of our contributors.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 91 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Oakland—California College of Divine Science, 727 W. 14th St.; Jessie J. Knox, 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Pueblo—Lydia Keeling, 108 W. 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1899 Wyoming Ave., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society 707 Schiller Bldg.; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Maine, Portland—Mrs. Alice T. Homer, 77 Sherman St.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1133 Broadway; New Thought Publishers, 110 W. 34th St.
Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Dayton—W. V. Nicum, 501 Conover Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg.
Germantown—Unity Center, 121 W. Johnson St.
Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Avenue.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College Street; Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.
Sydney, N. S. Wales—Truth Center, Coles' Arcade, 346 George St.

TRUTH'S SIMPLICITY

by IDA M. MINGLE

"Truth's Simplicity" brings to the reader a message of Truth, simply and earnestly expressed. It is an inspiration for the soul seeking to apply the teachings of Jesus Christ in daily living.

"The Principles of Truth are the *Science of Being*. Understanding and applying the principles of Truth is the *Art of Being*." The student of Truth *knows* his principles when he demonstrates them. This booklet points the way to demonstration and we gladly recommend it to our readers.

"Truth's Simplicity" is a paper covered booklet. It is sent in a handmade envelope that matches the cover. "Master Mind," in reviewing it, says that it is "an artistic piece of printers' art." The price is 20 cents.

THE PATH OF LOVE

by AUGUST HASHAGEN

"The Way of Peace—this is the Path of Love," reads the first sentence of this new booklet that comes to befriend the many who are seeking light on the Way of Peace; and many there are who diligently search for light in this day of great reconstruction. Mr. Hashagen sounds the keynote of the Master's teaching with clarity and sureness. It is the note which will create peace out of chaos, whether the trouble is in mind, body or affairs.

A number of specific instances proving the power of love in human experiences are brought forth impressively.

Well printed in large type and bound in a neat, pleasing cover, "The Path of Love" costs 25 cents.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

WEALTH AND WISDOM

by JENNIE H. CROFT

The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action*." Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical with that of its Source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with the "Prosperity Series," and inclosed in a handmade envelope. Price, 20 cents.

FINDING GOD

by CHARLES FILLMORE

In this booklet the abstract concept of God is brought into concrete form. The attributes of God are clearly defined and stated in words easily grasped by the most elemental metaphysical student. Not only is God described, but directions are given for gaining a further expression of his infinite Power, Wisdom, Love and Substance. "Finding God" is printed on tinted, heavy eggshell paper, with a wide margin. The cover is in colors on Antiquarian paper. Handmade envelope to match the art cover is included. 32 pages. Price, 20 cents.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

CHRISTIAN HEALING

TWELVE LESSONS IN THE SCIENCE OF BEING

by CHARLES FILLMORE

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

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In addition to these twelve regular lessons there are thirteen auxiliary chapters on vital subjects.

The revised edition of "Christian Healing," containing 260 pages, sells for 75 cents in neat paper cover, and \$1.50 in substantial cloth binding; in khaki cloth, trench edition, \$1.50; handsome flexible binding, \$2.50.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

“Christian Healing”

A BOOK ON PRACTICAL SPIRITUAL HEALING

It is a textbook on applied metaphysics.

“Christian Healing” was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

A brief outline of the contents of each chapter of “Christian Healing” will be found on the following pages. Lack of space prevents a fuller description of these unusual lessons.

Each chapter of the Twelve Lessons in “Christian Healing” is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in “Christian Healing,” the book contains thirteen auxiliary chapters upon the following subjects:

“How Microbes Are Made,” “The ‘I Am’ in Its Kingdom,” “How Shall the Dead Be Raised?” “The Development of Divine Love,” “The Ministry of the Word,” “Ye Must Be Born Again,” “Obedience,” “The Church of Christ,” “The Lord’s Body,” “Restoration of God’s Kingdom,” “How Mental Healing Is Done,” “Treatment Instruction,” “Six Days’ Course of Treatment.”

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LESSON TWO—BEING'S PERFECT IDEA

The foundation of Divine Science—Spiritual truth—How the original mind creates—The law of mind action—The impulse within your soul—What am I?—The mystery of Being—The trinity—Occult knowledge and modern investigation—Your true self—Power of the superconscious mind—Being "born again"—A new light on the life of Jesus of Nazareth—Latent energies.

LESSON THREE—MANIFESTATION

Religion and science—Science in Christianity—Creative action of Universal Mind—From the formless to the formed—The six days of creation—The reserve forces of man's organism—Putting on incorruption—The beginning of the resurrection from the dead—The inner resources—The law of expression—Power ideas—Regeneration.

LESSON FOUR—THE FORMATIVE POWER OF THOUGHT

Thought the builder of the body—Nerve fluid—Magnetic force—Self-renewing organs—Laws of nature—Inner intelligence—Man's creative power—The realm where atoms, molecules and cells are formed—Substance—The life center—The robe of power and mastery.

LESSON FIVE—HOW TO CONTROL THOUGHT

Man's control—The key to a metaphysician's work—The power of the mind to build or destroy—The effect upon

the body of financial grasping—The effect of a dominating will—The remedy—The object of man's existence—Divine illumination—The Jesus Christ standard—The forgiveness of sin—The attainment of happiness.

LESSON SIX—THE WORD

The original creative Word—The Word made flesh—Man's own consciousness—Thought vibration—Universal Ether—Following the creative law—Producing conditions in others by words—Unity with Supreme Mind—Faith and understanding—The moving power—There are no secrets—The greatest discovery of all ages—The everywhere present substance.

LESSON SEVEN—SPIRITUALITY: OR, PRAYER AND PRAISE

Man in his wholeness—Symbols in the Bible—The proper understanding of the Bible—The twelve faculties—The superconscious—Prayer the language of spirituality—Correct praying—The prayer of blind faith—How God answers our prayers—The effect of praise upon brain cells—Praise applied to business—God-given faculties.

LESSON EIGHT—FAITH

Faith is a power—Faith may be developed—Quickened faith accomplishes wonderful things—The miracles of the early ages—Modern miracles—"Nothing shall be impossible unto you"—How man becomes master of all forces centering about spiritual consciousness—Success—Forces invisible—How to enlarge the character.

LESSON NINE—IMAGINATION

Mystical teaching—Universal knowledge—How imagination creates—The law that makes man an adept—Control of imagination—Dreams and visions—Creating ideals—Birthmarks—Proof of the power of imagination—Suggestion—Marks of old age—Mental transformation—Transforming the character.

LESSON TEN—WILL AND UNDERSTANDING

Man's origin and destiny—Selfhood—Man's freedom of will—I Am—Breaking the will is erroneous—Rounding out of will needed—To strengthen the will—Willfulness, its result—The action of the will upon the organs of the body—Superior executive ability—Mediumship—The faculty of intuition—Self-control.

LESSON ELEVEN—JUDGMENT AND JUSTICE

The Law of Moses—The balance of love and justice—Good judgment—The day of judgment—Various meanings of "hell"—Discipline not punishment—The penalty taught by Jesus—Purification—Singleness of Mind—"Righteous indignation"—The One Supreme Judge—Jealousy—The remedy—Success in the world dependent upon good judgment.

LESSON TWELVE—LOVE

The power that binds the Universe—Love in the regeneration—Human relationships—Cultivation of Divine Love by meditation—The mighty protecting power of love—"Love is the fulfilling of the Law"—The love of money—God our resource—Divine Love and human love.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for \$1.50; Trench edition for soldiers, khaki binding, price, \$1.50; handsome limp binding, \$2.50.

To study classes and schools we make special prices upon request.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI



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Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

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From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

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(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

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Six dainty booklets comprise this series. They are uniformly printed in large clear type on heavy paper, with artistic sepia cover. The name of the series has been taken from the beautiful Beaux Arts cover in which they are bound.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. We make the special price of \$1.00 for the complete series when ordered at one time, but if ordered separately the price of each is 20 cents. Each booklet is inclosed in a handmade envelope.

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Miscellaneous Writings

by H. EMILIE CADY

Author of "Lessons in Truth," etc.

Rarely does one find a volume whose contents have helped humanity as the various articles have that comprise the reading in this important book. Most of the essays contained in "Miscellaneous Writings" have gone through many editions, indicating an unusual demand made by the public. Each chapter in it has passed the final test of merit, which is the test that proves to the reader the value of the book. This, H. Emilie Cady's works have done, for countless numbers today are rejoicing for having heeded the message from the pen of this inspired woman. When faithfully applied, Miss Cady's message results in health, harmony, prosperity and happiness.

Eleven articles of spiritual interest have been selected for this volume of "Miscellaneous Writings." The contents follow:

If Thou Knewest; The Spoken Word; Unadulterated Truth; In His Name; Oneness with God; God's Hand; Trusting and Resting; Neither Do I Condemn Thee; Loose Him and Let Him Go; All Sufficiency in All Things; Finding the Christ in Ourselves.

Printed in large attractive type on very good book paper. In paper binding this books sells for 50 cents; cloth binding, \$1.00.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

LESSONS IN TRUTH

by H. EMILIE CADY

In this book is found a complete course of lessons in the science of spiritual unfoldment. "Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

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TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

Especially for the Soldier Boys

Trench Edition of a New Book

A TRUTH STUDENT WITH THE SOLDIERS

by MABEL HUNTLEY

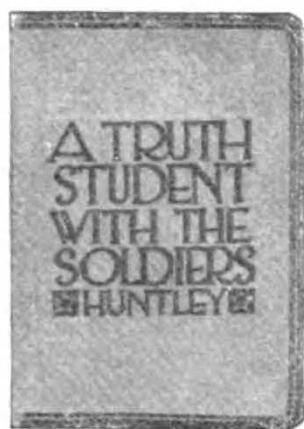


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The Great Forever

I STAND in the Great Forever,
I lave in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth.

Oh, the glory and joy of living!
To know we are one with God!
'Tis an armor of might to the
spirit!
'Tis a blossom that crowns
the sod!

Thus I stand in the Great Forever
With Thee as eternities roll;
Thy Spirit forsaketh me never;
Thy love is the home of my
soul.

—*Eliza Pitzinger.*

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

APRIL, 1918



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CO-OPERATION WITH SPIRIT

IDA M. MINGLE



THE student of Truth reduces everything in the manifest world to ideas, thus cognizing the relation of manifestation to Divine Mind, which is the realm of original ideas. In this way one more clearly discerns that all efforts of adjustment in the external are attempts of man to touch and cooperate with the causative principle. God, the One Supreme Power, underlies all activity, in fact, activity is God seeking perfect expression as Divine Will. If ideas are related inharmoniously in man consciousness, God's will cannot be expressed and, consequently, discord and disorder are apparent. Man is, in reality, God thought in activity, and only as man consciously relates himself to God is he enabled to say, feel and demonstrate that the "Father abiding in me doeth the works."

One who is continually handling living Words of Truth should realize that he is laying hold of the most dynamic force in the universe. The power of electricity is insignificant compared to the power contained in a Word of Truth emanating from one *conscious* of his right to speak it in the name of Jesus Christ. Speaking the Word is only the first step of a process, which unfolds itself in consciousness according to the substance contained in the word spoken, and which expresses itself harmoniously in the degree that we relate our thoughts and acts to the *impelling power* of the Divine Word. If we fail to cooperate with the development of the Word in consciousness, congestion of body and affairs follows. This condition ensues, not because the Word is discordant in its effect, but because

the willful, perverse ego, built up through ages of living in the personal consciousness, has not surrendered itself to Spirit and been regenerated.

There are two modes of growth, *viz.*, understanding and experience. Through understanding one not only relates impressions from within, but things in the without, to Divine ideas, and through conforming in act to the light discerned is led, step by step, into the perfect expression of the idea. The result is called a demonstration. The process may have involved hard experience, but in the joy of the attainment of harmony we recognize that the rough places were blessings in disguise. But rough places become blessings only because we move forward in spite of them, willing to let the Will of God express itself in us. Had we exercised our God-given naming power in a wrong relation, and called these blessings disaster, disease or some other destructive agent, disorder would have reigned, and stagnation, not growth would have been the result. It is important that we judge not by the appearance, but be so grounded in understanding that we can look past the manifestation and see the true ideas which are seeking harmonious expression.

The loving Spirit of God in man is an ever-present, ever-abiding reality. As man cultivates his mental soil, planting therein thoughts of Truth, he relates himself more intimately with this loving Christ-Spirit until it naturally and automatically becomes the impelling force of both thought and act. It requires mental training and persistent application of the Law before the habit of doing all to the glory of God is established, but there is no mode of living that produces such satisfactory results.

If harmonious results are not in evidence in the life of the student of Truth, it may be traced to the following causes:

First, there may be a lack of understanding of Truth, and an improper relation of Truth to the thought world, or consciousness. This state of affairs is liable to manifest in students who are timid, self-depreciative and fearful. This type of man must place

himself in Being and declare the omnipresence of his godlike qualities. Repeating often, "I am bold, free, fearless Spirit; I appreciate myself because I am the Christ-Self; I am courageous and masterful in my real nature, and I express my God-given powers," will liberate in consciousness the efficiency of Spirit and make for righteous expression.

Second, one may have a growing understanding of the principles of Truth, and have a good understanding of the relation of the thought-world to Divine ideas, yet fail to act in harmony with the Truth discerned. This inharmony is common to students who in their unregenerate state are strong-willed, self-reliant, aggressive and headstrong. This type must humble themselves—become as little children. Affirming often, "I am meek and receptive to the Spirit, and obedient in thought and act to its inspirations," will place one in right relation to receive the fruit of the Word. In spiritual development we grow best when we inwardly and outwardly act in direct opposition to the desires of sense consciousness.

Chemicalization in students is another step of growth which must be analyzed before it can be understood and cooperated with. "Chemicalization" is the name applied to the warring of the flesh against the Spirit, and indicates that the Word of Truth has begun its transforming work. If one is persistent in his faith in the reality of Spirit, and declares his mastery over the flesh man, he will be rewarded with spiritual power and victory. Just as Jesus paid the price of his spiritual attainment, so those who follow in his steps must expect to take their mastery over the sense consciousness.

When one makes up his mind to serve God he immediately invites tests of faith. Emerson tell us, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." It does not matter whether the crowd be the thought-world within or the clamor of the world without, we

establish spiritual character only when we relate everything to a principle of Truth, and conform in thought, word and act to the ideal involved. As we prove our allegiance to Spirit, testing times cease to be trials, but instead the Spirit in us springs forward to make of every affair in life an opportunity for growth.

However much some metaphysicians insist that the quickening of the consciousness through Words of Truth, and conforming in thought to the substance of the Words realized, is the sum total of the steps involved in spiritual growth, there is a deeper and more progressive one. This step is called regeneration and relates itself intimately to body consciousness. Jesus was in this stage of unfoldment when he did the mighty works recorded in the Gospels. We have no record in our Bible of the many experiences and processes of growth through which Jesus passed from the time he recognized himself as a Son of God, and rebuked his mother for being concerned because he tarried in the temple to attend to his Father's business, until he emerged a full-orbed Master of Divine Law. Because of this fact, the orthodox Christian is inclined to think that Jesus was always conscious of his marvelous powers, and they lose the incentive to follow in his steps. The metaphysician, growing in wisdom and grace, begins to feel that he, too, should do the mighty works of Jesus, and is inclined to think that through studying and applying the laws laid down by Jesus in this last lap of his journey from sense to spiritual consciousness, that he is fulfilling the admonition to believe on Jesus Christ. The truth of the matter is that in order to emulate this Master of spiritual law, we, too, must unfold from the within, at the same time so relating ourselves to the manifest world as to be master of either the idea or the thing expressed. Mastery over ideas is the Christ dominion; mastery over the manifest thing is the Jesus authority. Jesus was so balanced in his spiritual growth and so conscious of his Christ dominion that he could look upon the lame, the blind and the dead and restore them to their natural

relation in both Divine Mind (Idea) and Will (perfect activity).

Every soul has the Christ principle as a starting point from which to unfold, but few students have as yet identified themselves with the Jesus principle, because they have not taken their mastery over the sense consciousness. A necessary step in this mastery is designated as "calling the disciples," which represents the establishment of regeneration *as an idea*. This step is followed by quickening the centers of consciousness through which the disciples function in the mind-body. The second step in this process bears the same relation to man as the Divine Will bears to Divine Mind, or as the act bears to the Word. Unity of the within and the without, not separation, is the goal to be attained through cooperating with the indwelling Christ-Spirit. The body of man is the without of the consciousness of man, and the ideas entering into the formation of this temple of God, must be specifically dealt with. Inherent in man is God-power, God-love, God-strength and all other qualities of God that function in Substance and manifest as man. It remains for man, through Jehovah God, or *I Am*, to enter into the mind-body and redeem and reclaim it in the name of the Lord. The student of Truth who is earnestly desiring to become the new creature in Christ will know just when he is ready to enter into the redemption of the body. It is safe to say that one is not ready to call his disciples and quicken body consciousness until he is, through the *I Am*, master of ideas, and can readily obtain results through speaking the Word.

Cooperation with the Spirit within oneself leads to *universal* spiritual cooperation. There is a Spirit in man that responds to the highest and best thoughts. It is found that where students are banded together in the cause of Truth, it is necessary that all personality be eliminated and all work be done to the glory of the Christ-Spirit. When confusion arises in a metaphysical center it should be viewed in the same light as in individual consciousness, and be taken as indicating the necessity of adjustment to the Principle. The

nearer we approach Spirit, the more harmonious our expression of Spirit, and the more we come to think, see, hear, feel and live as Spirit in the Omnipresent Substance.

It is no offense to discern error, but it is an offense to enter into condemnation or to continue to live in error once it is discerned. The growing student of Truth should take the position that he only discerns error in himself or others because he has the power to dissipate and dissolve the error through cooperating with Divine Mind both in Word and Will. This method of acting is constructive and productive of growth to all concerned. If you are disappointed because someone near and dear is not loyal to the Truth, you can rest assured that your disappointment is based upon personality. Jesus said to Peter, when Peter became concerned about John's place in the kingdom, "If I will that he tarry till I come, what *is that* to thee? follow thou me." If we, as individuals, keep loyal to the Truth and live the life, it will have a much more vitalizing and uplifting effect upon all we contact than much metaphysical discourse. There is a vast difference between the cosmic and the Christ consciousness. In the cosmic consciousness one may be all knowing, but *feel* very little of the Truth. Feeling the Truth precedes living it. Knowing, feeling and living the Truth characterize the one established in the Christ consciousness.

Spiritual growth is dependent upon cooperation with the indwelling Spirit of Truth. Books, lectures, study classes, are but landmarks to the inner recesses of the soul. Sooner or later the growing student must stand alone with God and look within, for not only his wisdom, but also his love. When wisdom (knowing) and love (feeling) are unified within, the perfection of Spirit is brought into manifestation through the *power of the I Am*. Any other expression of spiritual power is destructive and devitalizing. Jesus must have discerned that one could get into the kingdom in a way other than the Christ way, when he said, "He that entereth not by the door . . . but climbeth up some

other way, the same is a thief and a robber." He follows this discourse, according to the tenth chapter of John, with the words, "I am the door; by me if any man enter in he shall be saved." Students who have not entered into the Christ fold are on their way. Jesus said, "and other sheep I have, which are not of this fold: them also I must bring." "In my Father's house are many mansions."

A knowledge of the Truth that we are all in Spirit and of Spirit, regardless of individual attainment, will enable us to discern our relation toward all as we journey in the way of Christ, and cause us to cooperate intelligently in bringing about the highest good for all concerned. While cooperation with the Spirit relates primarily to the individual, yet all that promotes the well-being of one, promotes the well-being of the whole body of Christ. "That which I do to myself, I do to others; that which I do to others, I do to myself." Jesus expressed the same sentiment in the words, "I, if I be lifted up from the earth, will draw all men unto myself."

Jesus and his disciples did not demand pay in advance when they treated the sick. Yet those they healed afterward showed their gratitude, like Mary, who poured the precious ointment upon the head of Jesus, and "certain women which had been healed of evil spirits and infirmities . . . and many others which ministered unto them of their substance." There is just as much honesty and gratitude in the world today, and if the quickening of the Spirit caused that chief publican and extortioner, Zacchæus, to give half his goods to the poor and restore fourfold to those he had robbed, we have faith that it will do an equal work in those to whom we minister.

The prophet of old proclaimed a wonderful chemistry of life when he said: "A merry heart doeth good like a medicine." And the great beauty of it is that it doeth good not only for the self, but for the companion, the friend and the neighbor.—*Trine*.

"WHO SHALL BE ABLE TO STAND"

EDNA L. CARTER

Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's sope.—Malachi 3:2.

Who shall be able to stand?—Rev. 6:17.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21:36.

The day cometh that shall burn as an oven.—Malachi 4:1.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high . . . bread shall be given him; his waters shall be sure.—Isaiah 33:14, 15, 16.

Where there is no vision, the people perish.—Prov. 29:18.



IN THE work of redemption, the procedure is along two well-defined lines. These are God's dealings with the individual and with the mass. When Jesus said to his disciples, "Lo, I am with you alway," he gave assurance of his presence with and in individuals who received him as the power of God unto salvation. But continually he spoke of his coming again into the world to do a great work of blessing for the race as a whole, and he promised those who knew him and were faithful to him during the time when the world knew him not, that they should share with him in the mission of restitution which was to be accomplished on his return. The clear positive promise he made was that, at his second coming to the world, he would set up his kingdom and rule the world in righteousness. This truth of the coming kingdom was the chief topic of his teaching and his parables are devoted almost wholly to the revelation of conditions in the world at the time of his second appearance and to a description of the various phases of the kingdom's ministry.

The doctrine of election has become a reproach and a byword because it has been understood as an arbitrary selection of a comparative few for salvation and the condemnation of the many to endless torment. But every word that is written in the Scriptures about a chosen people, whether it is concerning the children of Abraham or the "chosen generation" referred to in Peter's epistle, tells of the calling out of certain ones, who, by their faith and faithfulness, would be able to endure such discipline as would prepare them for a definite place and mission in the plan of redemption, that plan which may be so clearly seen in all the Bible from Adam to the consummation at the second coming of Jesus.

The scheme of salvation did not begin with the birth of Jesus. From Genesis to Revelation there is a progressive unfoldment of the plan, sometimes appearing in history, emphasized again and again in type and symbol, and shining forth in all prophecy so that the vision of coming righteousness and glory might be clear and strong to those men of faith who were to give themselves to preparation for the kingdom work. To these chosen ones who are willing, in a day of darkness and unbelief, to give up all to follow Jesus Christ in the regeneration, he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "It is given unto you to know the mysteries of the kingdom of heaven." This knowledge and understanding comes to them as individuals that they may be ready to do their part when the kingdom power and glory break upon the world at his second appearance. "Every man that hath this hope in him purifieth himself, even as he is pure."

From the study of the coming kingdom it is evident that the world will not at first accept it or even recognize it, but will resist it. "Why do the heathen rage [tumultuously assemble] and the people imagine [meditate] a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords

from us." This is from the second Psalm and the remaining verses show the utter folly of all resistance to the rule of the King. "The heathen" are not the savage races of the earth, but all who do not know God and his purpose. Perhaps among those who will "take counsel against the Lord and against his anointed" will be found many who have often uttered with their lips the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Why will men resist the rule of Jesus Christ as King of all the earth? Because he rules with a rod of iron and will break the nations in pieces as a potter's vessel. (Psalm 2.) Their evil works will be overthrown and no longer can they deceive and oppress and do all manner of unrighteousness. That day will be the day of power for those who have shared the rejection and humiliation of Jesus Christ and endured the discipline of the overcomer. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27). By the work of Jesus Christ in his chosen ones they are made kings and priests unto God and they shall reign *on the earth*. (Rev. 5:10.)

The day has gone by when these wonderful kingdom promises can be spiritualized away into a home beyond the skies or limited to saving grace in individuals. Evident on every side is the work of the Spirit in the earth and the dealing of God with the mass can no longer be refused recognition. Mortal man has clearly proved his failure to rule, and out of the chaos produced by his failure, the restored earth will come; restored through the reign of Jesus Christ and his chosen and prepared ones. No one can rule over others who has not learned to rule himself, and this dominion is gained only by the overcoming power of the Lord Jesus Christ. That is the reason why a people had to be prepared to take the reins of government when mortal man's world is overthrown.

The fact that the old Testament deals largely with

the second coming of Jesus Christ is not generally recognized. But the coming of "that day" is the theme of all the prophets. And what do they say about it? They bear the same testimony that Jesus bore and that John gave in the Apocalypse. "That day" is a day of ignorance of God, of darkness, of gross darkness. It is a day of alarm and fear. It is a day of fire and burning. It is just such a day as has already broken upon the earth, distress of nations, men groping for light. These conditions would not exist if the world knew its Lord and gave him glad welcome. Instead of rejoicing at his coming they are resisting him and are fighting to uphold and sustain their own old institutions that have so completely failed them. But this state of affairs is temporary. "The people shall be willing in the day of thy power." When they awaken to the meaning of all that is going on in the world and cease to speculate from a human standpoint as to the outcome of present conditions, they will be more than willing that his hand and his power shall bring to the earth, the justice which they had not the wisdom or power to establish. The world has never known peace and will never know it except as Jesus Christ, the King, makes justice and righteousness real and permanent by his own reign. Many people see the desirability of such power and authority, but they err in thinking that it can come through unredeemed men; or they think that it may be brought about by individuals here and there in whom is the Spirit. But God has not left the great restitution work to be done in any such haphazard manner. He not only has a definite, orderly plan, but he has a people prepared, and each of his called-out ones will fit into his own place in the Christ Body.

In the restitution, the sentimental idea of God's love must give way to the unquestionable truth that love is inseparable from justice. Although justice will be fixed in the earth by the iron rule of the King, yet it is love that disciplines the angry, rebellious, resisting nations and peoples. Gladness will come as the benefits of the New Order are seen. Security will be felt when the spirit of lawlessness no longer has license

to afflict, to oppress, to disturb, to destroy. As the blessings and glories of a perfectly righteous and permanent rule are realized, there will be a mighty swelling song of praise ever rising from the multitudes. They shall sing "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

So we see that the symbolical fire of the last days is already burning and it is proving to be more than a symbol, for in its fervent heat the whole structure of man's building is disintegrating and melting and all of his works are being burned. Our God is a consuming fire, and in the fire of his holiness, sins and iniquities in high places and low are being uncovered and consumed. From those who have no faith in the wisdom and power of God overruling all things in righteousness, there comes weeping and wailing and lamentation over the fall of what seems to them an advanced civilization. Others are rejoicing in the prophetic Word which, from the beginning, has not only declared the result of the race's sin and its disregard of the Deliverer, but has also made known that, in the fullness of time, the Lord himself should come again "to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness" (Daniel 9:24).

The possibility of passing safely through the fire is open to those who will meet the requirements, and it is certain that some will antitype the deliverance of the three Hebrew children who came out of the fiery furnace unharmed. To be able to stand or endure in the midst of the great burning of sin and error, the whole man, mind, soul and body, must be quickened by the vision of God's purpose and plan for the redemption of the race. With this vision there must be a refusal to see evil in present conditions. "Woe unto them that call evil good, and good evil" (Isaiah 5:20). The coming of the Christ kingdom, the overthrow of error, the burning of iniquity, the establishment of a New Order is not evil. It is reconstruction and it is just as necessary to get rid of the old order as it is to bring in the new. In fact, the new cannot come except as the old is put away. Ignorance of what is going on and

of what is yet to take place does not save. The ostrich hides his head in the sand and vainly thinks that he is secure. In the same way, men may think they are hiding their eyes from seeing evil when they keep in ignorance of what is transpiring in the world about them, but such a course avails nothing. To know and understand the trend of conditions and events and to see it all as the working out of God's wonderful plan is to see good. It is the only way to keep the eyes from seeing evil.

Besides the vision and the power to see good instead of evil, there is a third requisite: that is individual righteousness, the righteousness of Jesus Christ which has been inwrought in men by the power of the Spirit in the overcoming life. Such a man will speak and walk uprightly. There is nothing in him that draws him away to dishonesty, bribes and oppression. In his heart there is peace and good will toward men. If he becomes a king and priest unto God in the kingdom, he will do his work of restraining the spirit of lawlessness in others with much compassion, though with all the firmness necessary. He will not rule for the sake of ruling; he will rule to bless, to discipline, to train, to lead into the knowledge of God, until finally the world shall acknowledge its Lord. "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

We have spoken of the power "to stand" as the power to endure. The life "hid with Christ in God" is such a life of faith and righteousness and spiritual power that it is able to withstand the destruction going on all about it. Untouched, unharmed and unafraid, it stands. The ninety-first Psalm sets this forth beautifully. Protection from pestilence is there definitely promised and, in other Scripture, full assurance is given that "In the days of famine they shall be satisfied." There are other promises of deliverance and safety from every form of destruction.

To be able to stand in the day of the Son of man,

is to be able to endure also the glory of his Presence. It is no light thing to be so quickened in mind and body, so raised in Spirit that the spiritual power which pours out upon the race from the Son in waves of light and glory can be safely met. Paul was blinded by the glory. Sinai shook before the presence of the Lord and the face of Moses shone so with the glory that the people trembled. In the outpouring of the Spirit upon Daniel when he received the spiritual vision of things to come in the latter days, the men who were with him saw not the vision but they felt the power, for "a great quaking fell upon them, so that they fled to hide themselves." Even Daniel, who was disciplined and quickened, admits, "There was no strength in me" and "I stood trembling."

Such experiences (and they are numerous in the Bible record) throw a flood of light upon the conduct of those who will hide themselves "in the dens and in the rocks of the mountains," saying, "Fall on us and hide us from the face of him that sitteth on the throne" (Rev. 6:15, 16). It is not fear of the distress and destruction upon the earth that makes men cry to be hidden; it is their inability to stand before the glory of Almighty God. They are overwhelmed by a power which they have no soul and body preparation to meet.

Perhaps most of the Lord's people get their first experiences with the glory of the Lord by feeling it when asleep in dreams and visions. The illumination and uplift of such spiritual baptisms abide often for days, giving a new meaning to life and raising it out of the commonplace into the sublime. Although one may, after a time, seem to lose the glory of it, yet the awakening, the quickening, the lifting-up must be permanent in those who follow on to know the Lord.

Sometimes one awakens out of sleep with a sense of a great and peculiar and unaccountable fear, not knowing that the Spirit has touched his soul. When Jacob had his vision of the ladder and the Lord had talked with him, renewing the covenant made with his fathers, Jacob awakened sore afraid and he said, "Surely the

Lord is in this place; and I knew it not. How dreadful is this place."

Before such power, "Who shall be able to stand?" Those who have made ready by submitting themselves to the transforming power of the Spirit and who are clothed upon with the righteousness of Jesus Christ.

There is still another way in which men will be called upon to stand, and that is to bear witness before the world and before kings and rulers, that Jesus is Lord, and King of kings. The apostles knew something of what it meant to be able to stand in such circumstances, but their testing was as nothing compared with the demand which will be made upon the people of the Lord in these last days.

To understand this, as well as many other things connected with the second coming, it is necessary to bear in mind that there are two distinct phases of the advent; first, the appearance or coming, and second, the revelation. In the first, he comes as a thief in the night and only the watchers will know of his Presence; in the second, he is revealed to all the world. When he comes as a thief, the world scoffs at the idea of his Presence; when he is revealed, it cries out for mercy.

In his letter to Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This counsel is heeded by everyone that "nameth the name of Christ," and very especially in this age. The written Word must be appreciated and rightly applied. Jesus said that he came not to destroy the law and the prophets, but to fulfill. Again we have his word: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In his temptation, he met every enticement of the adversary with "It is written." He was our example and this is a lesson for us.

But the law and the prophets and all written Scripture profit not unless they are studied. A certain working knowledge of the Bible is necessary before one can get its spiritual import. How can we know the meaning of the parable of the lost sheep unless we know the

parable? How can we understand the place of Israel in God's purpose unless we are familiar with Israel's history? How can the lessons of types and symbols be known to one who is ignorant of type and symbol? There can be no rich spiritual life apart from the revealed truths of the written Word, and an understanding of the law and the prophets and the gospels is essential to enable one to stand in this great day of the Lord. If the pages of the Scripture are blank to one, it shows that that one needs the Holy Spirit, for only the Holy Spirit can take of the things of God and make them vital and rich with meaning to us.

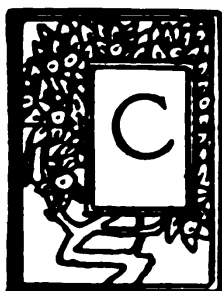
Peter has much to say about our Lord's return, and at the close of his second epistle he speaks a word especially applicable to all of the Lord's people in these last days: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting the coming of the day of God." And the Lord, through the prophet Habakkuk, has given us this assurance: "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

When ordinary men allow themselves to be worked up by common everyday difficulties into fever-fits of passion, we can give them nothing but a compassionate smile. But we look with a kind of awe on a spirit in which the seed of a great destiny had been sown, which must abide the unfolding of the germ, and neither dare nor can do anything to precipitate either the good or the ill, either the happiness or the misery which is to arise out of it.—*Goethe*.

The one who cultivates and lives always in the optimistic, cheerful, hopeful, helpful habit of mind, and heart can never fail.—*Trine*.

TEMPLE TALKS

CHARLES FILLMORE



AUSES are always invisible, spiritual. "God is Spirit," and "the seed is the Word of God." Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's logical consideration will convince anyone that a cause so insignificant could not produce, without an anterior principle, results so large and varied. The oft-repeated illustration of the acorn having the oak folded within its heart is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything; but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this *Word* is a generative center, with all the possibilities of God at its call. It is the idea of God, "the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is also true of man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative idea through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse; it is the inlet and outlet of God.

So the "seed," that is, "the Word of God," is man—not the external thinking personality that has con-

sciousness of separation, but the internal Spirit center. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit and earth, air and water. Man may be totally unconscious of Spirit in certain stages of his building process, but that does not nullify the truth. The fact that the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart center of everyone is this "seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open it wide, and they are exalted, even deified by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ Spirit speaking through those who have opened it: "I am the door;" "I am the way, the truth, and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of nonrecognition of the generative seed. No true growth results from earth and air alone. Man does not live by bread alone, but by every

word proceeding out of the mouth of God. This seed is the "Word of God"—that is, man's real Self—because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "seed," this high ideal of what man is. Any other ideal is a reflection (and there are reflections in descending degree), until man finds himself comparing himself with his own creations—a worm of the dust.

Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life, which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it—he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music; he is borne away as with a flood; he becomes careless of his food and of his house; he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consist in his being the channel through which

heaven flows to earth: in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of Omniscience and Omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "seed." To think that man is created in any but a lawful way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make man. Man in his selfhood makes himself. His process is precisely that of God—through the power of his word. This is the reflection of the true Word, which is God. But man does not make anything that lasts, unless it has its point of departure in this inner seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in physical strength, but if you get into

your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality, just as surely as will the material seed planted in the earth. It also goes through a similar process of growth. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment and produce crops in other receptive minds.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments, in some instances, while in others it may take years.

But there is a Gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That Gardener is the *I Am* of every soul. What it says is law in the garden over which it has control. If the Gardener is lax, shiftless and ignorant of his privileges, he may let the thistle

seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all mind gardeners know this; nevertheless it is true.

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The difference between the *speculative* school of metaphysics and the practical school is the difference between one who reads the law and one who applies it. The *speculative* are wise in their perception of external spiritual manifestations and readily distinguish between the true and the false. They are wise in the external of spiritual truths, as the materialists are wise in the apprehension of the forces of nature. But neither of these solve the problem of man's existence, how he got into his present environment, and how he may get out.

The speculative philosopher talks *about* God and his laws as operative in the universe with the same far-away expression that the naturalist does about the laws of nature. Each takes the attitude of apartness from that which he is talking about. Each says this is so and so, as we perceive it from ascertained facts and observations. It is so stated by other philosophers, and it is so laid down in our books, and we have ourselves so found from our experience in the world. This is the testimony of an *observer*, whether given by the religionist, the mystic, the philosopher or the physical scientist, and it should be remembered that the observer is always apart from the thing observed.

It was noted in the very beginning of Jesus Christ's ministry that he taught "as one having authority, and not as the scribes." This must also be true of everyone who enters into the same plane of consciousness with Jesus Christ, because he speaks from the center—from the place where intelligence has its bursting forth in original purity, and it must of necessity pour itself out in its pristine power, it must be what it is, pure *I Am affirmation*.

This is what makes the difference between the speculator as to God and his laws, and one who feels

God moving within him and speaking through him. One refers to God as a power and intelligence moving upon nature and man, and the other *speaks* God, and you feel that he has touched the flame of living fire that is God.

The following is a very adequate rendering in English of the Lord's Prayer: "Our Father which art in the heavens [or, Thou in the heavens], thy name must be revered [or, spoken reverently, intoned]. Thy kingdom [or realm] must be returning. Thy will must be being manifested, as in heaven so upon the earth. The bread of the coming day give us today. And forgive us our obligations, as we also have forgiven those under obligation to us. You will not abandon us to trial [or, in the proving], but preserve us from uselessness."

In the earlier manuscripts the prayer ended here. And so it does in our Scriptures, except in Matthew, where will be found added, "For thine is the kingdom, and the power, and the glory, forever" (or, "Thine is the realm, the force, and the radiance").

It is the sincere desire of the writer that whoever may read these lines will, if he learn nothing else, be made to understand that Jesus never taught men to beg for material food from the Almighty, and never intimated that the heavenly Father would ever lead any one into temptation.

DAISIES

Over the shoulders and slopes of the dune
 I saw the white daisies go down to the sea,
 A host in the sunshine, an army in June,
 The people God sends us to set our hearts free.
 The bobolink rallied them up from the dell,
 The orioles whistled them out of the wood,
 And all of their singing was "Earth, it is well."
 And all of their dancing was "Life, thou art good."

Our days are better lighted by loving smiles than by sun.—*Leigh Mitchell Hodges.*

"IN THE LIKENESS OF HIS RESURRECTION"

REV. FRANK N. RIALE, Ph. D., D. D.



ANDREW Murray, in many ways the saint of our generation, sums up in a word the whole true meaning of the relationship of the Father, the Son and the believer. "If we have understood," he says, "how the life of the Father, the Husbandman, and the life of the Son, the Vine, and the life of the Believer, the Branch, are and cannot be but *one and the same*, we must see how it must be the very same, in the fruit that the branch bears. It is of the utmost importance that we get a firm hold on this."

This was the thought supreme in the mind and heart of Jesus, as he pours forth the blessed reality in the last long prayer in the garden, before he faced the last race enemy and came forth in such everlasting victory over it. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It is the highest and holiest unity in the whole wide universe, that man will know anything about. All other unities are but stepping-stones in the heavenly highway leading up into it.

In this mighty and blessed unity there is always flowing over into the heart and life of the believer, "power from on high." The last words of Jesus as he ascends to heaven in everlasting triumph, is that this power that flowed through him, making him victor over "death and the dark domain," may be the overcoming power that will come into us also. He says, "all power is given unto me in heaven and earth" to make me ever an overcomer in life's mighty conquest. Then he turns to his disciples and says, "Go ye into all the world," and preach this good news of power and baptize all men into it. The all-conquering life of the Father as it was mirrored in the Son, is the triumphant

life of the Father that is to be manifested in you also, if you will but believe.

Blessed indeed has been the fruit that this faith has brought forth in the lives of believers throughout the centuries. But "the best is yet to come," and "it is never too late to be what you might have been" in this all triumphant faith of God's first begotten Son. The cycles of the years with the returning Eastertide, with all the glories that it means to Christendom, is but an ever widening meaning of the "glories of the resurrection," till at last there shall burst upon us with all its divine fullness, what it is "to have part with Christ in the glories of his resurrection." The life of God is so fully to throb in the souls of men, as the only life that really is, that we will realize we have indeed risen with Christ, so that death shall have no more dominion over us. We will come to accept the fact that death and the grave are to be downed and done away with, if we will but only believe that he who put death and the grave beneath his feet forever, hath done so for the glorious purpose that they may be put beneath the feet of the believer also. In the highest and holiest vision of Christ's death we will see that *he died for us that we need never die*. This is the most daring inference that has ever been drawn from the glorious fact of Calvary and the resurrection. But it is the undoubted and undownable inference that the Spirit is groaning and trembling in the heart of humanity to bring forth as the fairest flower of the "truth that is in Christ Jesus" that has ever bloomed upon the earth. Christ came to redeem these death doomed bodies of ours. He came to make us actually shout, "Oh, death, where is thy sting, oh, grave, where is thy victory?" He came "to abolish death" and "to put it out of the way forever." Easter is meaningless, it is but the torso of the Christ truth, unless this is the final and full message that it is ever more clearly prophesying unto us. One of the most spiritual exegetes of Christendom caught the glory glimpse of this once when he said: "If we are one with Christ, we are one with him all through. Baptism sets forth the death, burial and resurrection

of Jesus Christ, and our participation therein, in a fullness and richness which we have not as yet begun to understand." Great and glorious will be the day indeed when by the Spirit the truth of the deathless life dawns upon the heart of humanity, as its full, final and richest inheritance in Christ Jesus. It will find then that it has not missed the mark of its high calling in Christ Jesus.

Under this spell there will come such a "quickenings of these mortal bodies" "that this mortal will indeed have put on immortality, and death will have been swallowed up in victory." Then will have come the jubilee day of the Lord, the day of everlasting deliverance of the believer. Then the handicaps of the race will have been burned away forever, and the shackles will have been broken that set us free in the full liberty of Jesus. Easter and the resurrection are but God's emancipation proclamation of this mighty fact for all enslaved humanity. He is free indeed whom the Son sets free—free from death and the grave as truly as from all sin and sickness. "For to die unto sin must mean to die unto death," as a great Scotch divine once put it. This is the glorious liberty that is to enlighten the whole wide world. It is the light that is to lighten every man that cometh into the world, as truly as it was the light of the world that blazed forth in such supernal glory in the triumphant life of Jesus.

The most universal feeling in this year of the celebration of the four hundredth anniversary of the Protestant Reformation, is that the mighty liberty which that world movement brought us was that it gave freedom to the soul because it sent men back to the Bible to read for themselves. What the mighty power of the vision was, is found in the fact of the heavenly culmination in the death and the resurrection and the ascension of Jesus. Then it goes on to add, as Prof. Kelso has well said, "the abiding power of the Reformation was that it made the Bible real to men by the witnessing or verifying power of the Spirit." In other words, it implied that the final and the fullest seat of authority in the life of the believer was the

witness of the Spirit, witnessing to the fact that the historic events and manifestation of power in the lives of Jesus and the apostles would find a re-expression in our lives, also, if we only believed that the fruit of Christ the Vine must be the fruit in the life of the believer, also.

The final and full Reformation that is upon us to-day is that the mighty Spirit of the Most Holy and the Most High, that expressed itself, or himself, with such perfect and complete power in Jesus, must find the same mighty expression in the life of the believer; and that all the wide world is called up into this high and holy mount to catch the abiding life and glory of him who was far "greater than Moses." That which the disciples did not feel with all the power of its abiding fullness, but only caught momentary glimpses or inspirational foregleams of, that flashed out with such tremendous power, is now coming into the heart of humanity as the actual bed rock and most scientifically demonstrable truth we have to face. It is this: that the life of God in the soul of man, is to make all men's lives rise by faith to the triumphant and all overcoming power of Jesus.

This brings in an everlasting Easter where "death shall actually have no more dominion over us forever." This is the highest and fullest triumph of the life of the Spirit. It is for this that the whole creation groans. It is this that will make Jesus' faith the crowning one of all creation, for he alone demonstrated this death-overcoming power of faith.

The first Easter morn was but the first-fruit of the triumph over death and the grave by the power of the Eternal Spirit. This glorious possibility has ever been before men, but their eyes have been holden that they could not see it. But now the darkness is giving way to the dawn of the new day when—

Death shall be no longer,
In the glare of the deathless fire.

The world tragedy we are going through at this hour seems but the birth throes of a new day, when by

faith we shall enter into such a oneness with Christ our Head, that we will find our triumph by faith shall be as truly over sin and sickness and death as his over this triumvirate of race ravage, through the power of the same Spirit. As our faith is, so shall it be unto us. This is the good news and glad tidings all the world is hungering for. It is the manna sent down from heaven "of which if a man eat he will never die." It is the water of life bubbling up from the depths of the soul, of which if he drink he will thirst never more. The greatest hour of all history is upon us, when some soul will be led to say he has thus found the Christ, for which the ages long; which the whole Bible foregleams in the most beautiful unfolding prophecy; and which the soul by faith knows is the everlasting truth. Then one can burst out in the glad Easter song of the Swiss, in their beautiful Easter antiphonal upon the mountains, although he will do it with infinitely more meaning and power: "He is risen indeed—he is risen in me." This full and final faith plants us together with Christ in the likeness of his death; and raises us together with him into the most heavenly places, in the full glories of his resurrection.

"Then take this honey for the bitterest cup;
There is no failure save in giving up;
No real fall so long as one still tries,
For seeming setbacks make the strong man wise.
There's no defeat in truth save from within,
Unless you're beaten there, you're bound to win."

Believe in yourself; believe in humanity; believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

The most manifest sign of wisdom is continued cheerfulness—*Montaigne*.



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Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

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This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

THE CHILDLIKE HEART

Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven.—Matt. 18:4, R. V.



IT IS well for every student of Truth to examine himself occasionally to ascertain if he is fulfilling this most necessary requisite to spiritual growth—the cultivation of the childlike heart. Set before your mind's eye an unspoiled child and study its characteristics. Notice its perfect trust, its unselfish love, its freedom from pride and arrogance. See how it subordinates its will to the will of the parents, relying absolutely upon its father and mother for guidance. The very words of its mouth are first coined and shaped by those who are entrusted with its care. The child is simplicity personified.

Man can be a child at heart only as he realizes the deficiency of the personal nature and the sufficiency of the Christ nature. Man must let go of ideas built up through contact with a man-made world, and place himself as a receptive channel through which Spirit may express itself. He must cultivate the trust of a little child through understanding the nature of the "kingdom of heaven." When he understands that the "kingdom of heaven" is one of ideas, fashioned after a Divine pattern, he can then shape the thought-substance of his mind to conform to the perfect pattern, and through this gate enter into harmonious relation with God, himself and his fellow men. Nothing short of harmony is heaven, and it must come to be the natural activity of mind, body and affairs.

When we become conscious of the Truth that we are the children of God, we accept the love of our Father-Mother in the same manner as the child accepts the love of its parents. We do not need to strive for that which is already ours. Just as human love contains in itself the elements of protection for its offspring, so Divine Love protects all who look to it for guidance and safety. As we conform our ideas of love

to love ideas of Divine Mind, we enter into a fuller and freer expression of fellowship and cooperation with mankind.

There is no "me" or "mine" in the heart of the child of God, for all that the Father hath is ours to use. Even as God uses man to express himself, and so manifests himself to a waiting world, so man used God to promote the interest of the kingdom of heaven in the earth, and, sequentially, his own interests. Man and God are partners. The Father is glorified in the Son, and the Son is glorified in the Father. The more we can relinquish all claims to ownership and all desire for possessions, the more perfectly will we demonstrate the abundance of Spirit.

God's will for man is perfection. "If ye . . . know how to give good gifts unto your children, how much more shall your Father . . . give good things to them that ask him." When conscious of the Truth that the Father wills only good for his children, man eagerly seeks to harmonize his thoughts to conform to Divine Ideas, thus enabling the Divine Will to be expressed in him. Again, man does not strive for perfection, but realizes he is perfection. The Perfect Man Idea is indelibly stamped in his Spirit, and comes forth through *letting* the idea of Perfection have free expression. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Christ in us is the "only begotten" of God, containing in itself all the potentialities of the Parent. We have nothing to do with planting the Christ seed, for our Father planted the seed when he chose man-substance in which to reproduce himself. The soil is consciousness, and man's work is to till the soil, uproot the weedy thoughts, and let the sunshine of joy and gladness nurture the seed-thoughts until they come to be the full-grown expression of the creative power that begat them.

When the childlike heart rules in us, we believe in the supremacy of Good, and in spite of contrary appearances feel that all is well. The Truth that God is the one Presence and the one Power needs first to be

accepted at its face value, in childlike confidence, before it can be realized.

Most of the cares of the race come out of the desire of the personal man to "get on." But when conscious of the childlike heart, we keep our minds stayed upon Jehovah, and the turmoil and stress of living is eliminated. We gain more peace of mind and health of body when we overlook our personal desires and seek spiritual attainments. We then give ourselves wholly to loving the Truth, because it contains within itself that perfection we desire to express.

As parents take over the responsibilities of their children, so the Father has taken over the responsibilities of his children. All our needs are supplied, for God is himself the fulfillment of our demands. There is absolutely no cause for anxiety. "Consider the lilies how they grow"—the tiny bulbs snuggle down into the deeps of earth, and under the creative law of drawing their own, attract all necessary to nourish and sustain them. When all processes of growth have been fulfilled, these flowers of the field bud and bloom and radiate the glory of the perfect life of which they are a part. The same law of growth and fulfillment is constantly going on in man, and the more he understands this law, and cooperates with it, the more fully he trusts it to express itself in him as the fulfillment of his every need.

When one abandons himself to the Spirit and cultivates childlike confidence and love, it does not follow that he becomes negative and inert. Man is the expressed side of God, and has a definite mission to fulfill in establishing the kingdom of heaven in the earth. Do I work this out of myself, or do I cooperate with the Father within me, is the query of the growing student of Truth. You will find your answer in the feeling that you have when you have met and overcome some obstacle. If, after the experience, you have to search for God as though wires of communication had been severed, you can rest assured that you tried to do all the work, and did not rely enough upon the Spirit. When cooperating with the Spirit, and working under

Divine Law, one feels wiser, stronger and more powerful after passing through an experience, regardless of its nature. But we learn by practice, even in spiritual growth; so let us not be discouraged because we do not always attain our goal. A splendid *opportunity* to demonstrate lies always before us.

The essential thing in spiritual growth is to take our steps boldly and fearlessly, clad in the consciousness that we can do well that which comes to our hand to be done. The child instinctively feels that it can walk and proceeds to execute its idea. It may be bumped in the process, but it keeps up the practice until it unconsciously does well that which it perceived as a possibility. We have the power to attain all that we can idealize, but the attainment must be made through cooperating with Spirit. We cultivate the childlike heart by letting go all personal ambitions and inviting the Omnipresent Spirit of Perfection to have its way in us; and, like the child, we move forward in joy, gladness and simplicity, knowing that our desires are fulfilled.

BIBLE STUDY

Fourth Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

14. *And God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days and years.*

The "firmament of heaven" is the consciousness of Truth, which has been formulated and established. In the second day's creation a firmament was established in heaven (realm of Divine Ideas). This substantial starting place in consciousness is Faith. This firmament divides the day (illumined consciousness) from the night (unillumined consciousness). Through Faith the lights are established, that is, understanding begins to unfold. The "signs," seasons" and the "days and

years" represent different steps of unfoldment. We come into understanding by degrees.

15. *And let them be for lights in the firmament of heaven to give light upon the earth: and it was so.*

The "earth" represents the more external processes through which an idea passes, and corresponds to the activity of an idea in mind. The earth is the formed state of Mind. In man the earth is the body consciousness, which, in its real nature, is a harmonious expression of ideas established in faith-substance. "And it was so"—an idea emanating from Divine consciousness is instantly fulfilled.

16. *And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

The "greater light" in Mind is Understanding, and the "lesser light" is the Will. The "greater light" rules the day, or that realm of consciousness that has been illumined of the Spirit. The "lesser light" rules the night, that is, the Will has no illumination (light, or day), but its office is to execute the demands of Understanding. The Will does not reason, but in its harmonious relation acts easily and naturally upon the inspirations of the Spirit. Divine Will expresses itself as *I Am* in man.

The "stars" are focalized in man in the perceptive faculties, including weight, size, sound, color, etc. Through concentrating upon any one of these ideas ("stars") at their focalizing point, one may come into an understanding of the action of these ideas. For instance, one may accurately weigh or measure an object in the mind without resorting to external methods.

17. *And God set them in the firmament of heaven to give light upon the earth.*

Divine Mind first imaged the idea, then perceived its fulfillment. Man, cooperating with Divine Mind, places himself under the same creative law, and brings into manifestation his ideas.

18. *And to rule over the day and over the night,*

and to divide the light from the darkness: and God saw that it was good.

The idea is the directing and controlling power. Every idea has a specific function to perform. When our ideas are constructive and harmonious we see that they are good, and realize that their power to rule is dominant in consciousness.

19. *And there was evening and there was morning, a fourth day.*

"Evening" stands for fulfillment of an idea and marks another "day," or degree of unfoldment in consciousness.

QUESTIONS AND ANSWERS

Explain the following: *"When man thinks he puts himself into his thought; his thoughts, therefore, have in their turn power to think."*

The idea which begets a thought is the reality of both the thought and the manifestation of a thought. In other words, the idea is the spirit and life of a thought. The idea attaches itself to substance and builds a thought-ego or a mental organism, through which the thought works out the fruition of the idea. Every idea manifests itself unless it is offset by a more dominant idea. The thought-ego is stimulated or retarded in its activity according to the nature of other thought-egos to which it is related. If the thought-ego is the product of a spiritual idea man's body (substance) becomes alive with constructive helpers.

The *I'Am*, through adverse thought training, has power to attach itself to false ideas, and not until man is born of the Spirit and the Christ Mind comes into expression, is he able to bring into manifestation his original godlikeness. When man takes dominion over his thought world and shapes every thought to the Christ pattern, at the same time forgiving and casting out the unregenerate thoughts, he builds eternal, incorruptible thought-egos, which in turn form indestructible body-structures. Thought-egos, created after the

Christ pattern, are alive with the spiritual impetus of the idea that brought them forth, and their action is at-one with the original God-power.

What is your teaching in regard to the final day of Judgment?

"The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:35-37, R. V.).

It is made very plain in the text quoted above that a man's word is the measure with which he metes. Man is brought into judgment when his words come to fruition. The "final judgment day" refers to the fulfillment or harvest period of a word. When the fruit of a word comes into visibility, one can judge whether it came out of the "good treasure" or out of the "evil treasure" of the heart. Now is the only time. We live in omnipresence, and are continually under judgment according to our thoughts and words. God is too pure to behold iniquity and man eternally exists in God as perfect spiritual being, so there is no occasion for God to judge man, nor any reason for man to believe in a "final judgment in the skies." All of man's acts are under the original creative law of *like begetting like*, and man is justified or condemned in the degree that he conforms in thought, word and deed to the realm of Divine Ideas.

What is the difference between thought vibrations and spiritual realization?

Thought vibrations are energies sent out by the force and power of thought. When these vibrations function on the external plane of consciousness, people in harmony with the thought receive its energies and in this way telepathic messages are sent and received. Again, the vibration of a thought may be felt in the flesh. When one sends thoughts in personal consciousness, the process is laborious and devitalizing, for the

idea of separation, instead of unity, is the dominant power.

Spiritual realization is an individual's conscious knowledge of the Truth, coupled with *feeling* the Truth discerned. In our work we often speak of sending out the healing Word. The one in spiritual understanding puts a very different interpretation upon the "sent Word" from the one who believes in vibrations, telepathy and thought transference. Spiritual realization is based upon the Omnipresence of Spirit in which there is no suggestion of time, distance, space nor separation. The Word which heals is not carried by thought vibrations, but eternally exists everywhere, and is instantly operative when spoken wherever there is faith to make consciousness receptive.

HEALING

Lesson Two, Part One, Unity Correspondence School Course, by DORA BALLEW, a Student.

1. *What is the one way to health?*

To learn the higher law of Being, and keep it, is the one way to wholeness of mind and body. To cure the body we first must cure the mind. Our lives and actions are governed by our thoughts. By constructive thoughts we can establish such harmonious relation between mind and body as to make the body immune from diseases, and cause a healing force to radiate from us to those with whom we come in contact. Every word has its effect, though the effect is often unseen and unrecognized. Jesus said a man was held accountable for every idle word, and a close observance of the power of mind in the affairs of the individual proves this to be true. What we think we usually express in words, and these words bring about in our lives and affairs whatever we put into them. Weak thoughts in the mind are followed by words of weakness, which through the law of expression come into form. To know I inherit wholeness from my Father-God, and that there is no longer any power in the thought of disease or sickness is a life-

giving thought within me, and I am perpetually renewed in mind and body. To know my body is the temple of the living God, and that the glory of the Lord fills the temple; to know Christ within me is my glory, and the brightness of his presence casts out all darkness of error, is to fill my whole body with light and health.

2. Explain what is meant by the statement that there is no reality in disease.

By *real* is meant that which is abiding, unchangeable, eternal. All causes are in the mind. Erroneous thoughts produce the mental and physical inharmony called disease, which is not enduring and eternal. Error can be erased from the mind and thus be made to disappear from the body. Our judgment is not put off until some future day, but every day the false thoughts are being separated from the true, and we are brought to judgment. If we let our consciousness be identified with the untrue, we will be tormented with pain and sorrow. When we are angry we come under the law of Moses, which condemns and punishes. God is love and in him is no anger at all. We, as the children of God, are the image of pure, changeless love. Holding that Good is the real power will strike right at the root of every false emotion and heal us forever of all anger. Health is real, abiding, eternal, unchangeable. If mental and physical discord were real it could not be healed.

3. What reason have we for believing in health as our birthright?

We are the offspring of God and our inheritance is from him. I am made in his image and likeness. In him we live, move and have our being. We inherit his perfect life and express his wholeness and perfection.

4. If we are the offspring of God why have we appeared unlike him?

We have been out of harmony with God, and so we have appeared unlike him. We have to realize our oneness with him before we can establish the truth of our being. We have used the privilege of our inherit-

ance, the power to make ideas visible as things, and created a realm that separates us in consciousness from the Father-Mind. We have had wrong ideas about ourselves, and our relation to our Source of Being. Man is a part of the eternal whole. There never was a time when he was not, and a time will never come when he will not be.

5. *What is forgiveness of sin?*

Forgiveness is a process of giving the true thought for the false one, that is, erasing sin and error from mind and body. Sin is forgiven when one ceases to sin, and true forgiveness is only established through renewing the mind and body with thoughts and words of Truth.

6. *What is repentance?*

Repentance is a change of mind, the turning from a belief in sin to a belief in God and righteousness. Righteousness is a state of harmony established in consciousness, and brings forth the perfect salvation of the whole man, spirit, soul and body.

7. *How is the mind renewed?*

The mind is renewed by regenerating the ideas. Appearances cannot be changed except by going back into the mind and correcting the ideas that are making the manifestations of error. This is accomplished by transforming our thoughts so that they shall harmonize with Divine Mind.

8. *What is the relation of forgiveness to healing?*

By forgiving errors we erase the cause of sickness, and when the cause is removed the healing is accomplished.

9. *What place has prayer in the attainment of health?*

Prayer is a very important factor in the attainment of health. The daily, silent meditation, where unity with God and likeness to him is realized, is far more necessary than the food we eat. Through prayer the mind is renewed and the body transformed.

10. *Is there any true foundation for the belief in flesh heredity? Explain.*

No. Man is the offspring of God, and inherits his perfect mind and life. Man is made in the image and likeness of God. Heredity comes from the belief that man is the offspring of man. Man's real source is God, and his inheritance is perfection.

11. *Is it wise to be continually watching for error? Why?*

No. We are to deal with the cause side, and we do this more effectively by keeping our thoughts centered in the good, than in looking for error. So long as the mind dwells on error as a reality, it continues to produce the manifestations of error.

12. *What is a treatment?*

A prayer for healing or any other harmonious expression is called a treatment. In treating, one prays to God as a Father, and believes that God hears and answers all who call upon him; that all things are possible with God. The prayer is directed within and is made in the secret closet, where the door is closed to the outer world. Consciousness of oneness with God is essential in a treatment.

13. *In what respects does it differ from the old idea of prayer?*

Prayer, in the limited sense of beseeching God for something which it may or may not be his will to give, does not fulfill the law of, "Ask, believing that you have received." If we know how to pray we know how to give a treatment, for a treatment is a prayer in understanding and faith.

14. *Tell, in your own way, how you would treat another.*

One way to treat another is first to treat oneself. "God is love. I am the child of love, and, like my Father, am loving and forgiving. God is my forgiving Spirit; I cannot hold malice or revenge in my heart. I am filled with love; I breathe love; I radiate love. I receive love from all, and no sinful thought can touch

me. I cannot be moved by another's anger or pride. No one's selfishness, revenge, avarice, envy or jealousy can affect me, or cause me to suffer; therefore, I am free from all disease and sickness.

"I now lovingly, fearlessly, and freely forgive all my fellow men all sins committed against me and against the world. I thank my heavenly Father that I am now fully forgiven, and henceforth manifest perfect life, strength and health.

Treatment for another is as follows: "Child of our heavenly Father, listen to me. Remember that you are now and forever the pure and perfect child of the living God. You are filled with the spirit of the Almighty God, and the life which you now express is the free, loving, healthful, joyous life of God. In unchanging bliss you live and move and have your being. All good is flowing to you from everywhere. All the wisdom, love, power, strength and prosperity of God's world pours round about you and uplifts you, and bears you along in peace and joy. You are pure Spirit. Your body is spiritual, incorruptible, clear and white with the light of heaven. You are pure love. Your heart is filled with the undying fire of God's holy love. You are wisdom. You dwell in the meekness and simplicity of the child-mind. God thinks all your thoughts; your judgment is sound. And now, O Father, glorify thy Son with thine own self, with the glory which he had with thee before the world was."

15. *Is it right to treat anyone who has not requested it?*

It is not right to treat another without his consent, as no one is justified in interfering in any way with the freedom of another. A treatment consists in affirmations of the presence of God or good, so we can affirm God's presence in everything and everybody, and realize the perfection of Divine Law. Treatment is sometimes made through someone acting as "Center of Faith," but the patient is usually receptive in such cases.

16. *What is meant by holding one in the "Universal"?*

To hold anyone in the "Universal" is to realize the perfection of man as he is in God-mind.

17. *Is it possible to heal all diseases? Why?*

It is possible to heal all diseases. Diseases are error ideas projected into form. The body is the fruit of the mind. If the body-idea is grounded and rooted in Divine Mind, the manifest body will be filled with perpetual life, that will repair all its waste and heal all its diseases. When the cause of the disease is removed the disease also disappears.

18. *What is an "overcomer"?*

An overcomer is one who lays hold of true ideas and expresses them. It is only through the Superconscious Mind that we can behold and commune with God. When we lay down our mortal beliefs, the mind, body and affairs undergo a change. All men must be transformed before they can enter into eternal life.

19. *Is there a power of evil? Give reasons for your answer.*

There is no power of evil except what is given it through believing in its reality. "There is but One Presence and One Power—the Good Omnipotent." Man can use this power as he wills. When he misuses it he brings about inharmonious conditions and these are called evils. He can eliminate the evil by rightly using the One Power. The Word of God is the revelation to man of the power and possibilities of his own being. When man's consciousness is lighted up by this Wisdom-Word, he finds himself master of the privileges of the Infinite. He can then say with Jesus, "All power is given unto me in heaven and in earth." "As many as received him, to them gave he power to become the sons of God."

20. *What is the difference between real, spiritual righteousness and mere morality?*

Morality is living up to the standard of the world. Spiritual righteousness is conformity to Divine Law.

through being obedient in all things. Righteousness is to live in love, joy and peace. In righteousness we recognize the brotherhood of man, the fatherhood of God, and love everybody and everything. We see God in all. Morality conforms to the world in all of its unrighteous rites and forms, and is from beneath. Righteousness is from above.

THE HOUSE INSIDE

I have a house inside of me—
 A house that people never see;
 It has a door through which none pass,
 And windows, but they're not of glass.
 "Where do you live?" ask folks I meet;
 And then I say, "On such a street."
 But still I know what's really *me*
 Lives in a house folks never see.
 Sometimes I like to go inside,
 And hide and hide and hide and hide,
 And sometimes when I've been to blame
 I go indoors and blush for shame,
 And get my mind in better frame.
 I meet my heavenly Father there;
 For he stoops down to hear my prayer,
 To smooth my brow, and cure my care,
 And make me brave to do and dare.
 Then after I have been made strong,
 And have things right that were all wrong,
 I come outside where I belong.
 Then I can hear the people say,
 "You're bright and bonnie, good and gay,"
 And it's because I *feel* that way;
 But they don't know the price I pay.
 You have a house inside of you,
 Where Christ will fight your battles, too.
 God's word will tell you what to do,
 And make your heart clean, kind and true.

—S. W. Graftin, in "*Bee Culture*."

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, APRIL 28

THE COMPLAINING SOUL.—Numbers 91:1-9.

1. And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive.

2. And Israel vowed a vow unto Jehovah, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3. And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah.

4. And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread.

6. And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people.

8. And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live.

9. And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

SILENT PRAYER: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.—John 3:14, 15.*

Bitterness always has back of it a bite for someone. In this instance it was God. When one rebels against life's conditions and curses God he sets up some very fiery forces in his thoughts that react upon his body like poison. This is the condition illustrated

in this allegory. God does not directly send serpents upon man, but man's rebellious thoughts set up cross-currents in his consciousness, and the burning and biting seem like a Divine visitation. The original Hebrew does not imply that these were real serpents, but "the seraphim," "the burning ones."

The serpent is a form of elemental life, and physiology says that the seminal fluid, through which physical life is generated, is impregnated with innumerable little serpents. Upon this the Oriental symbol of the serpent with tail in mouth, representing eternal life, is based. When these elemental forms are "lifted up" or spiritualized, they add glory and radiance to the whole man. The brazen serpent which Moses caused to be put up where all could see it, and by looking be healed, represents this elevation of the sense man to a higher consciousness.

Moses prayed for the people, they confessed their sins and repented; there was a complete change of thought and especially a *concentration* upon the One Central Life, represented by the brazen serpent, to which all must look to be healed. When we turn our attention within and concentrate all our thoughts of life upon Divine Life as manifest in Christ, a harmonizing and lifting-up process sets in throughout the organism. The life in the seminal fluid is no longer dissipated in sense sensation and psychic leakage, but conserved and concentrated at the various nerve centers. Through the action of the mind in prayer, faith and meditation these life vehicles are transmuted to higher forms of energy and the whole man is lifted up. This is the way the body is spiritualized and it is through this law that man will finally make an immortal body.

"As Moses lifted up the serpent in the wilderness [of sense], even so must the Son of man [personal consciousness] be lifted up."

SUNDAY, MAY 5

AFFIRMATIONS OF THE MOST HIGH.—Deut. 6:1-18.

1. Now this is the commandment, the statutes, and the or-

dinances, which Jehovah your God commanded to teach you, that ye might do them in the land whither ye go over to possess it;

2. That thou mightest fear Jehovah thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10. And it shall be, when Jehovah thy God shall bring thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildedst not,

11. And houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full;

12. Then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage.

13. Thou shalt fear Jehovah thy God: and him shalt thou serve, and shalt swear by his name.

14. Ye shall not go after other gods, of the gods of the peoples that are round about you;

15. For Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth.

SILENT PRAYER: *Beware lest thou forget Jehovah.*
—Deut. 6:12.

Moses, the representative of the Higher Law, is always pleading with the mortal for a more faithful observance. This innate understanding of the Divine

Law is a part of our birthright from our original Source, Supreme Mind, and by fearing, or better, *reverencing* the Lord, we open up the ideal realm of the soul and the Spirit of good judgment becomes part of our consciousness.

An understanding and observance of the Law of Being increases mightily every force and faculty of man. When we know positively that all our ills are the result of error thoughts, we strive to think right, that we may possess the land. The "Promised Land" is a realization of Divine Substance and it is the foundation of the substratum of the new body in Christ. It is not a dream that man is to possess a body of immortality, but a solid fact. Science perceives the possibility and is groping for the key in indestructible germs. This is the right clue, but the source of the immortal microbe is not discerned because of the materialism of science. There must be enough religion in physical science to cause it to think logically of cause and effect, then its germ theory will bear fruit.

The idea of the One God centralizes thought and masses all true ideas. Unfoldment of thought power follows and man begins to see himself as he truly is.

It is uphill work trying to love the Lord God. The way to make it easy is to mass all love thoughts at the heart center, and affirm the might and power of the Spirit of Love. Then sending thoughts of love to those we have considered our enemies opens up soul graces we never knew we possessed.

The introduction of true words into the heart, and other brain centers in the body, is a part of the soul's education. These children of thought in the subconsciousness are to be diligently taught the truth through constantly carrying to them right ideas. These ideas are to be mentally written upon every part of the body-house until the new land is revealed in a new body. Then it will be found that we are full of good things which we have not developed of personal effort, but which are ours through spiritual inheritance.

SUNDAY, MAY 12

THE DIVINE LAW LIFTED UP.—Deut. 34:1-12.

1. And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan,

2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea,

3. And the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar.

4. And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses.

10. And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face,

11. In all the signs and the wonders, which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12. And in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

SILENT PRAYER: *Grievous in the sight of the Lord is the death of his saints.*—Psalm 116:15.

Christianity plainly teaches that man is not living under the Divine Law, and that a concerted movement is under way for his reconciliation, which is revealed in the history of the Hebrew race. This redemptive movement has been going forward for thousands of years and its agents and methods are many. God is working with a mighty force of teachers to bring man to realize and observe the law of his being. Two great movements have been set into operation—the first under Moses, the second under Jesus Christ.

The first movement under Moses was a turning of the mind in the direction of the Truth, and a promise of its fulfillment if certain laws were lived up to continuously. This is set forth in the statement, "This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The *man-seed* had been vitiated and it must be purified by a long line of faithful souls, striving with all their might to know and do the will of God. Under this first dispensation there is no promise of the full realization of the redemption but a mental perception or view of the possessions when the law has been fulfilled. Moses represents the man on the way to redemption, viewing the possibilities of full regeneration, but not being able yet to demonstrate it. "I have caused thee to see it with thine eyes [perception of Truth], but thou shalt not go over thither."

The reason Moses did not realize the full redemption is given in Numbers 20:12. When the Israelites cried out for water in the wilderness the Lord told Moses to "Speak unto the rock before their eyes, that it give forth its water." Instead of using the *word* Moses took his rod and *smote* the rock, and he called the children "rebels." He thus failed to "sanctify" the Lord before the children of Israel.

The meaning of all this is, that in the first dispensation man perceives the Truth and leads his people to a certain point, but because of his wilfulness and intolerance he destroys instead of redeems.

All destructive thoughts must be cast out of consciousness before we can enter the second dispensation of the Spirit, represented by Jesus Christ. The Law in this dispensation is Love. "Forgive seven times?" asked Peter. "Yes, seventy times seven," replied Jesus.

The redeemed body is the "Promised Land," and the reason Moses failed to enter his organism and impart to it the Law which he perceived, is plain to the modern metaphysician. The body is very sensitive to thoughts and especially destructive thoughts. If we think about destroying our enemies that thought reacts upon our own organism. The Lord told David he

could not build the temple because he was a man of war. No one will overcome death of the body who thinks destruction of life in any of its forms.

Yet those who are, in the Mosaic Dispensation, living up to their highest understanding, are not under condemnation. "There hath not arisen a prophet in Israel like unto Moses, whom the Lord knew face to face." "He died there according to the word of the Lord," is interpreted by Jewish Rabbis, "by the kiss of the Lord." In Weil's Legends it is written, "Then God bent over the face of Moses and kissed him, and the soul leaped up in joy, and went with the kiss of God to paradise."

SUNDAY, MAY 19

A NEW LEADER.—Joshua 1:1-11.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

10. Then Joshua commanded the officers of the people, saying,

11. Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which Jehovah your God giveth you to possess it.

SILENT PRAYER: *I will not fail thee, nor forsake thee.*—Joshua 1:5.

Joshua means "Savior" or "helper." Under certain states of mind the *I Am* in man acquires greatly added power. This power has its foundation in Spiritual understanding. The leadership of Moses was given to Joshua because he had been under instruction and had acquired a proficiency that enabled him to perform with dispatch. When Joshua took command he notified the children of Israel that they would pass over into the "Promised Land" in three days. This promptness of action is the result of confidence and power. When we know the law of Spiritual demonstration and have the courage to act, we are Joshua. It is this state of mind that saves the whole mentality from its errors and brings it to a consciousness of its natural inheritance in Being.

Courage is as contagious as fear and it can be imparted to every part of the consciousness through the use of the *word*. We often find ourselves quaking with fear and trembling within without knowing why. The cause is subconscious fear and timidity. All the fearful experiences we have ever passed through have left their record upon the sensitive plate of the mind and they are vibrating in our nerves in spite of the consciousness that there is nothing to fear. We must have help to overcome this inner storm.

Nothing gives such courage and strength as the realization that the great God of the Universe is a spiritual presence that is constantly striving to impart to man all of its powers. "This book of the law shall not depart out of thy mouth, but thou shall meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have

good success." This is a treatment for prosperity and will bring success to anyone who applies it in thought and word.

"Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." This promise is to those who *believe* in the living God as an ever-present Father helping his children in every undertaking. The realization of this will make stout the heart and purpose of the weakest man or woman and nerve them to accomplish whatever they set out to do. *It is a truth.* Try it and prove it.

SUNDAY, MAY 26

PASSING OVER THE FLOOD OF MORTAL THOUGHT.
Joshua 3:5-17.

5. And Joshua said unto the people, Sanctify yourselves; for tomorrow Jehovah will do wonders among you.

6. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7. And Jehovah said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8. And thou shalt command the priests that bear the ark of the covenant, saying, when ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.

9. And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.

10. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

11. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into the Jordan.

12. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man.

13. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.

14. And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bare the ark of the covenant being before the people;

15. And when they that bare the ark were come unto the Jordan, and the feet of the priests that bare the ark were dipped in the brink of the water (for the Jordan overfloweth all its banks all the time of harvest),

16. That the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over right against Jericho.

17. And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation was passed clean over the Jordan.

SILENT PRAYER: *And he led them forth by the right way.*—Psalm 107:7.

Right within the soul of everyone is a wonderful realm of possibilities, latent and partly developed, termed in Scripture the "Promised Land." Those who live wholly in the outer or sense plane know but little of this realm, although from it they draw all that sustains the body.

When man has reached a certain point in experience—has had enough of sense consciousness—he longs for something higher, and resolves to be free from the bondage of fleshly sensations. This is the first step toward the "Promised Land"—in Scripture typified in the flight from Egypt.

But the "Promised Land" is not so easily possessed as we thought when we began the journey and it sometimes requires all the diplomacy of our leader (Moses, spiritual understanding) to keep us moving in the right direction. We want to return to the "flesh-pots" of Egypt, and we are afraid of the giant, Anak. The way to keep right on going forward is illustrated in this journey of the children of Israel.

The "priests" represent our faith in the power of Spirit, and Joshua is the *I Am*. Jordan is the flood of negative, earthly, mortal thoughts that constantly flow through the mind from Galilee, the head, to the Dead Sea, the body.

Here is shown a way to stop this mortal thought flow (Jordan) and let the thoughts (children of Israel) go into the inner realms. The "Ark of the Covenant"

is the consciousness of a God-promise, or intuitive knowledge, that man's real nature is spiritual. This is the foundation of our faith (priests) and when we put our most external understanding (soles of the feet) in conjunction with this spiritual truth, mortal thought stops its flow in the mind and another lot of forces and thoughts are in evidence. We become conscious of the "Promised Land." The children of the Real march right over into it.

The revelations that come to those who enter this inner realm are various, no two alike, because of the wide difference in the character of individuals. To one the "Promised Land" is flowing with milk and honey, because of the good thoughts and deeds stored there from previous bodily experiences, and to another "walled cities" and "giants" loom up. But *I Am*, Joshua, is always master of the situation whenever he resorts to spiritual law—faith and trust in God.

We should remember that it is not "blind faith" that opens the way to the "Promised Land," but faith working under the law. First convince yourself that certain fundamental propositions are true. Rest the soles of your spiritual feet upon this substantial foundation, then *command* your thoughts to fall in line with it, and you will enter a new land, a new world, the very heavens will be opened to you and you will *know* that all that the prophets have said is true.

As we understand the laws of scientific mind and body building better we will realize that whatever changes we would have in the latter we must of necessity first make in the former.—*Trine*.

"Facts are stubborn things." Yes, but theirs is the stubbornness of faithful guards. They are good soldiers and make conquerors of those who marshal them into the ranks of divine order, and charge with them through the gates of Fear and Ignorance.—*E. L. K.*

"I inbreathe the healing peace of the Holy Spirit."

SOCIETY OF SILENT UNITY

*Be still, and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

April 20 to May 20, 1918

Held daily at 9 p. m.

*Springing into a new consciousness of Life, I am
healed mentally, morally and physically.*

PROSPERITY THOUGHT

April 20 to May 20, 1918

Held daily at 12 m.

*Showers of blessings fill my heart with praise and I
am in all ways prospered.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from April 16 to May 16, 1918:

April 16 to May 1—Matt. 12:35-37: "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

May 1 to May 16—Rev. 22:12, 17: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is. He that will, let him take the water of life freely."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

We agree perfectly with the many splendid texts in regard to Jesus Christ, quoted in the tract you enclose, and we do love our Savior Jesus Christ in every sense of the word. With our deeper understanding of the spiritual depths of his overcoming and ministry to mankind, we believe that we love and reverence him far more than those who see only his outer, physical suffering and death for them.

The churches have proved that their professed faith in Jesus Christ's atonement has not saved them from the effects of sin. The so-called Christian appears to be more subject to sin, sickness, disease and death than the moralist who makes no claim of religion. People are searching deeper into the life and teachings of Jesus Christ to see if there is not

something which they can lay hold of that will enable them to reap now and here the blessings of peace, joy, health, plenty and true satisfaction, which benefits are promised to those who trust in God and obey his righteous law. As soon as these earnest seekers are rewarded with some deeper revelation of the Truth through the Holy Spirit, orthodox people immediately cry out, "They do not believe in the atonement."

People must have something more than the various sects and denominations of today can give them. They must have the Truth as Jesus Christ taught and demonstrated it. If the Holy Spirit within the individual cannot keep him from being deceived, then we do not know what can. Jesus said, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come unto me, that ye might have life" (John 5:39-40, American Standard Revised Version). Jesus was telling the Jews, the very religious people of his day, what a mistake they were making in searching the Scriptures for eternal life, and then refusing to come to *him of whom the Scriptures bare witness*, that they might have the life they were seeking. Many of the religious people of today, those who are making the loudest professions of Christianity, are doing the same thing and do not know it.

We do believe in the atonement of Jesus Christ, in the blood that he shed for us, but we see in it a far deeper meaning than is commonly taught. There must be a very deep spiritual quality in the blood of Christ which actually cleanses us from sin and the effect of sin—trouble, sickness, poverty and death today, as Truth is proving. John says, "If we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is a present tense cleansing and could not possibly be done by the literal blood shed by Jesus on the cross two thousand years ago. We recognize Jesus' outer individual work, but we know him in his true spiritual essence, not as a *dead Jesus*, but as a living, spiritual Christ Principle, whose very life is in us quickening our minds, and whose very body becomes the substance of the

body of one "born of the Spirit." "Lo, I am with you always, even unto the end of the world."

The death of Jesus on the cross was but a climax or outer manifestation of the daily death and crucifixion through which he passed in his overcoming. See Hebrews 2:10, 14, 17, 18, and 4:15. His resurrection was also the result of his daily being lifted up into a higher and higher consciousness of spiritual life, and we are to go through the same overcoming, crossing out the personal consciousness with its limitations. "We are reconciled unto God through the death of his son and being reconciled *we are saved by his life*" (Rom. 5:10). We must see beyond both the inner and the outer crucifixion to the resurrection, which is the goal to be attained by man. Please see the booklet, "Attaining Eternal Life," for a further explanation of the daily death of the personal, limited, mortal consciousness, and the daily resurrection into newness of life through which the individual passes in his overcoming. "I am come that they might have life, and that they might have it more abundantly," said Jesus. "Whosoever liveth and believeth in me shall never die. Believest thou this?"

The Atonement of Jesus Christ is an inexhaustible subject, and the wonders, beauties, depths and heights of it can scarcely be touched upon in the space of a letter. But let us look unto the Holy Spirit within us, and seek to understand God and Jesus Christ, whom to know aright is life eternal.

* * * * *

Man is the offspring of the living God, and is therefore in his true Self perfect as his Father is perfect. This true Self is Spirit—the Christ within each individual. The soul includes what is called the conscious and subconscious realms of mind. The body is the manifestation of the thoughts of these realms of mind. Man is threefold in his Being, and salvation comes only through the redemption of the whole man—Spirit, soul and body.

All who have lost their bodies will have to return to earthly conditions and build others, through which to take

up the problems they left unfinished. This process will be continued until soul and body are unified and spiritualized. "Death" is merely a negative condition caused by the subconscious going to sleep to such an extent that the soul loses its conscious unity with the body. The body then disintegrates because it has not been quickened of the Spirit. The soul does not "go" anywhere for there is no time nor space in Mind. If one has trained his soul to receive thoughts from other individuals without the use of the physical senses, there is no reason why he could not communicate with a soul that had separated itself from the body. But these communications are fragmentary and unsatisfactory because the mind has been separated from the brain, which in the unredeemed consciousness is the only balance for rational expression. Communication with disembodied souls is not a spiritual attainment, but merely a phase of mental phenomena.

You can come into an understanding of Truth and be guided by the Holy Spirit, and be made free and whole. Since you can communicate directly with the Source of all Wisdom, Life, Love, Substance and Intelligence, why limit yourself to the concepts of individuals? If a soul did not exert enough wisdom to retain his own body, would you be satisfied to turn your body over to the control of that soul?

There is but one way to attain the Christ perfection in your body and affairs, and that is through consciously realizing at all times the *I Am*, or Christ dominion and mastery. You cannot realize this dominion and at the same time give yourself over to be controlled by some mentality. A large number of people who write to us for help do so because they have lost conscious *I Am* control of their thoughts and forces, and many of them attribute their condition to their giving themselves up to the control of another, or to the adverse mind. Whenever one, for any length of time, acknowledges that he is controlled and directed by anything other than his own indwelling Lord, the results are always the same—a loss of mental poise and balance.

We encourage and teach the individual to come into conscious union with the Spirit of Truth within his own soul,

for only in this way can complete salvation be attained. Spiritual Truths can be discerned only through Spirit. When one directly goes to this Source he does not have to depend upon others for guidance.

Jesus was called Jesus Christ because he demonstrated the perfect Christ Idea Man. Jesus Christ is the Wayshower, and we can all bring the Christ within us into manifestation, just as he did, and redeem our bodies. He is here today as he was in Palestine, and his wisdom and power are felt by all who make a union with him. We do not think it strange that you should feel his sustaining presence.

* * * * *

When one begins the regeneration he finds he has subconscious forces to handle. The stimulation you speak of is not to be condemned. Hold that you are poised in the power, mastery and dominion of the Christ Mind; that you are spiritual substance and therefore are not subject to sensations of the flesh. Purity of thought and consecration of purpose will both serve you well in overcoming the sense consciousness.

Men and women can greatly help each other in establishing the virgin consciousness, but they must first work out an individual freedom. Read carefully the booklet, "Lift up a Standard," herewith enclosed.

The following Word, affirmed often and with conviction is far-reaching in its effect, and purifies mind and body:

"My spirit, soul and body are consecrated to God. I live and move and have my being in the purity of the Christ-Mind. The desires of the flesh have no dominion over me. The quickening Word of Truth enters into me, and I am made a new creature through the transforming power of the Word. The organs of my body are now redeemed from generation, and dedicated to God in the regenerate life. All the seed is now transmuted into life-giving energy, and I am uplifted in mind and body."

In declaring the above statement center your attention just back of the heart (at Solar Plexus region). Then

change center of attention to the Life Center in the loins, when repeating the last two sentences. If you and your wife will repeat this Word together, at some regular hour of the day, you will get a mutual mental and spiritual exchange which will be satisfying and constructive. As you become more established in the Word, you will feel the life forces working in and through the substance of your organism. The vital work of regeneration is accomplished through the Word. The harmonious act naturally follows the realization of the Word. "The blessings of the Lord, it maketh rich; and it addeth no sorrow."

* * * * *

It is very evident that you need to establish yourself more in the consciousness of God as omnipresent Substance, and come into the realization that your every thought and word impress themselves upon this Universal Substance and bring forth after their kind. You cannot change the state of your financial affairs until you change your mind about them. You are laboring with the idea of lack instead of enthusing about the idea of abundance. You are rich already but have not acknowledged it.

The idea back of the belief of rheumatism is the belief of greed and emptiness. Your idea of wanting money for personal needs is a "grasping" one so long as you are *looking forward* to it, instead of recognizing it as already being supplied. All our needs are already fulfilled in Spirit, and when we place ourselves in the kingdom through thinking in harmony with the omnipresent good, all "these things" are added. But they must be *added*.

It is easier to change one's mind when the environment is harmonious, but we test our faith and strength and prove our divinity when, in the face of the adverse appearance, we declare the supremacy of Truth. Demonstration is the result of loyalty to Divine Principle regardless of preconceived ideas and false appearances.

Begin to bless your money. Realize that every dollar you send out is but a channel to open an inflow of more abundance to you. Affirm as you spend money, or receive

it, that "Divine Love, through me, multiplies you." Bless your pocketbook. Declare, "I pour into you the bounty of God my Father, who supplies my every need. There is no reality in lack. Abundance is now here and manifest. 'All that the Father hath is mine.' I partake of his bounty and I use it to his glory."

You cannot do anything harmoniously so long as your motive is to please personality. Either make the "duty" one of love, or refuse to act contrary to your feeling. A cross-current of thought active in consciousness does not confine itself to some particular phase of expression, but finds an outlet sometimes in our most cherished undertakings. The *affairs* of our lives are the result of ideas active in consciousness.

Under the Divine Law it should be a joy to spend money wisely, for the returns are so great. It is one way through which man attempts to keep the Divine Law of Love. Money is but an exchange for service rendered, and service rendered in the right spirit is Love in expression. Affirm:

"The mind of Spirit rules in me in all its power, directing and controlling all my affairs, establishing good judgment, order, justice and harmony. My word is now fulfilled and I act in faith believing."

Do not make such a hard matter out of this soothing and harmonious Truth. Cultivate the trustful attitude of the little child, and let God do the work. Man receives, but God does the giving. *Act* upon your understanding, and you will be rewarded with the fruits of Spirit. There is an activity of thought which must harmonize with the Truth we know. There is also an activity in the outer that is essential in making a demonstration. Poverty is a disease idea and should be met with the Truth, just as you would meet the idea of sickness with the Truth. All power is given unto you in mind and body. "With God all things are possible."

"True worth is in being, not seeming."

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

True spiritual healing is done through the quickening, freeing Word that lifts men up into the Christ consciousness where disease has no place; where its nothingness is clearly understood. There is no reality in sickness, nor disease. They are mere appearances resulting from a wrong concept and wrong action on the part of man. The work of the spiritual minister is to teach the truth that sets free from the delusions of the mortal and awakens men out of the nightmare of sickness and poverty and trouble. By ascribing *all* power to God the divided state of mind which ascribes some power to God and some to evil will no longer be as an upper and nether millstone grinding men in pain and suffering.

God is represented by Jesus as a loving Father, desiring more earnestly to give good gifts to his children than they desire to receive. And the Father invites us to prove him. "Prove me now herewith, saith the Lord of hosts." The way to prove him is by faith and obedience, being persuaded that what he has promised, he is able to perform, and yielding ready obedience to his will in all things.

What has he promised? Health, plenty, freedom, and other spiritual blessings without limit. "No good thing will he withhold from them that walk uprightly." Here are some of the results gained by members of the Society of Silent Unity. They have been proving God:

HEALTH

Doniphan, Mo.—Five years ago I was operated on for tumor of the womb, and also had the appendix removed.

The next winter I gave birth to a baby girl and it was weeks before I could walk across the room without suffering greatly with my bladder. A year later I met a lady, who was a Christian healer, and she began treating me. Through her letters I heard about Unity. Her treatments helped me, but, thanks to God and Unity, I am now looking well and feel well most of the time. I am able to do all my housework. I certainly feel like a different woman, and I give God and you all the praise for it. I would like for you to publish this that other people may be made happy as I was.—*Mrs. R. R.*

San Diego, Cal.—I wrote you for prayers for a friend's little girl, who had an abscess in her throat. The doctor said he would have to lance it. A few days later it broke and is healing nicely.—*M. G.*

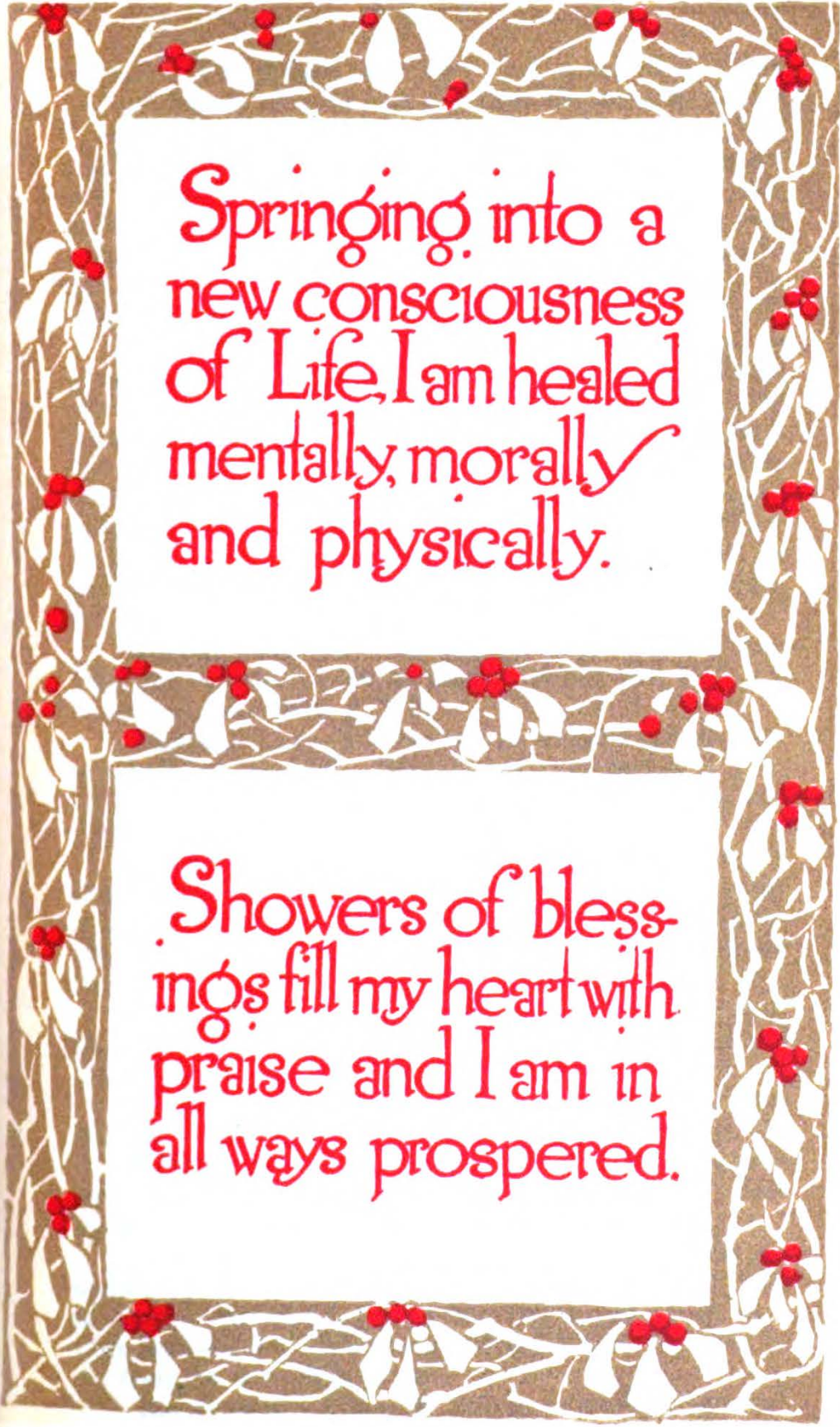
Los Angeles, Cal.—Recently I had the grippe and my lungs were so congested that breathing was difficult. I commenced to hold the vitalizing statement and I know that it was not five minutes before I could breathe with ease. From that moment I began to recover.—*Mrs. A. G. S.*

Paw Paw, Mich.—I am reporting as to the condition of my friend, for whom I asked your prayers. She was suffering with cancer of the stomach and the doctor had given her up to die. I had been praying for her for three weeks before she consented for me to write to you, but just as soon as she did consent the cancer began to break away. It is now all gone and she has no pain whatever.—*Mrs. M. D.*

Masonia, Idaho—I asked your prayers last winter for relief from dropsy. I also had smarting sensations on the limbs, but thanks to God through your prayers I am healed.—*Mrs. A. L. B.*

Phoenix, Ariz.—For eight years I had tuberculosis and changed climate several times. When the climate of Phoenix failed to do me any good I turned to God as a last resource. I was helped immediately and am now in perfect health. The words, "Spirit is never sick. I am Spirit, a child of God, free from evil and full of good. God is my health," healed me. I got these words from your pamphlet called "Prayer." That dear little leaflet has been the means of changing my whole life.—*Mrs. G. S.*

Lansing, Mich.—I thank you for the wonderful healing power that is saving my dear husband. When we left the hospital Sunday he was fighting hard for life, gasping for breath. None of us thought he could live the night



Springing into a
new consciousness
of Life, I am healed
mentally, morally
and physically.

Showers of bless-
ings fill my heart with
praise and I am in
all ways prospered.

through. The change came after sending the wire. They had not let one drop of anything enter his stomach, fearing it would bring on a fourth hemorrhage and be fatal, but that night they gave him water and the next night when we saw him he was brighter and stronger. He has improved wonderfully ever since. He now takes liquid food three or four times a day and is talking of coming home. I feel that he will be a changed man spiritually when he comes back to us. Thanks be to the wonderful power of God.—*Mrs. E. G.*

Medfield, Mass.—My general health was never as good as it has been since I have been studying the Truth. The neuralgia, which had caused me much misery for years, is now a thing of the past. Nervousness and catarrhal trouble have also vanished. I seemed to have forgotten the broken fingers, which had been very painful for a year, and when I looked to see how they were I found them well. They never pain or ache any more. I simply cannot express my gratitude for all of these things. I thank God.—*Mrs. W. H. E.*

Dallas, Texas—I wrote you for prayers for my husband for rupture. I am so grateful to say that he is absolutely whole.—*Mrs. J. S. S.*

Oakland, Cal.—I wrote you for prayers for my niece who had lost her mind. She was sent to an asylum in July, 1915, and last May she returned home to her husband and children a well woman.—*G. W. F.*

Norwich, Conn.—I wrote for prayers for freedom from a severe, steady pain like rheumatism, and am happy to say that it is completely gone. The words of Divine Love brought, not only freedom from pain, but a steady feeling of joy.—*M. S.*

Rome, N. Y.—I asked your prayers for my mother, who was suffering from a severe cold. Soon after I had written you she was relieved, and is well now.—*Mrs. C. B.*

Brookline, Mass.—My son's eyes, for which I telegraphed for prayers, are perfectly well again.—*Mrs. J. W.*

Chicago, Ill.—I thank you for the good you have done my husband. The rheumatism has left him, and he is feeling fine.—*Mrs. P. J. B.*

Arpin, Wis.—I thank you for your prayers for my husband. He was bothered with stomach trouble for over six years. Now he is feeling fine and is able to do more work than before. We praise and thank God for what he has done for us.—*Mrs. E. W.*

San Francisco, Cal.—A little boy, boarding with me,

came home from school today with a very sore throat, badly swollen on one side. I held the thought, "Your throat is made of the same Substance as the Body of the living Christ." His father took him to the doctor a little later but they could find nothing the matter with him, so he came home perfectly well.—*Mrs. E. B.*

Cleveland, Ohio—I am thankful to say my face was entirely healed after two days. I had not a cent before my prosperity bank was received, then came unexpected work and help from everywhere.—*Mrs. A. D.*

Portland, Ore.—Three days after I wrote you my cough commenced to leave me, and my throat and head were also better.—*L. S.*

Galveston, Texas—After writing you I held in the Silence the Word, "The healing, purifying, vitalizing power of the Holy Spirit is upon me," and thank God that I am healed of the trouble. I also took up a prosperity Word and within the past two months have been able to meet some obligations I had thought impossible.—*Mrs. M. A. W.*

Laguna, Texas—Words cannot express my gratitude to the Father and his willing helpers. I am entirely free from the stomach trouble and feel sure that I have the power to remain well.—*M. J. C.*

Hueneme, Cal.—Your letter came just before my daughter's confinement. I do thank you for the comfort and confidence it gave us. The nurses thought the whole confinement wonderful. Mother and child are both doing nicely. I am inclosing herewith a love offering. I thank you with all my heart, and may God bless you in your healing work.—*Mrs. S. B. R.*

Columbus, Ohio—My aunt had seemingly been an invalid for years with stomach trouble. Now she is whole, perfectly well and happy, and I join her in thanking you for wonderful help and enlightenment on all subjects.—*C. P.*

Oakland, Cal.—When I was quite a small girl I had a sort of facial paralysis or affection of the nerves of the face, and we used a medicine called "Balm of Life," which received all the credit of the cure. However, I remember well how I used to pray, even in my childish way, that God would cure me. I had the same thing come to my face about two weeks ago, and I immediately started to pray and praise God that my face was all right and within a week it was practically well. It surely was the "Balm of Life" that cured me in both cases, given by the gracious God-power. Hail to his Holy Name!—*E. L. F.*

San Francisco, Cal.—Prayers have been answered. My husband is never constipated any more.—*Mrs. T.*

Boston, Mass.—I have been entirely cured of those spells of depression I used to have. I am fully aware this help came from God through your instructions. With gratitude I am telling you of this demonstration. Please publish it. I have been blessed with an assurance of an inflow of prosperity that will take care of me, for the Government has increased my pension just at the time I needed it most. Thank God.—*Mrs. E. B.*

Scranton, Pa.—I asked prayers for my stomach last month, and am thankful to say I was healed as soon as you received my message.—*Mrs. C. K.*

Richmond, Va.—This is a letter of joy and thanksgiving. M. is now cured, restored in mind and body, and is at home. Naturally her mother's condition is greatly improved that this great sorrow has been lifted from her. She fully realizes that M.'s restoration has been accomplished entirely through prayer, and she is also deeply grateful to you. How wonderfully blessed it is to know that we have a Father who loves and heals us, and guides us into the way of light and life and joy. All praise to him!—*G. H. S.*

Seattle, Wash.—I am happy to say that almost as soon as I mailed you a letter my stomach was well, after suffering great pain for over three months.—*Mrs. A. W. L.*

Port Crane, N. Y.—My brother writes that he is entirely well again and his whole company has advanced to a more active and interesting part of the work of the signal corps. Friends are also sending them a box of books, as they had no library.—*Mrs. H. C. W.*

Washington, D. C.—When I recall the condition I was in when the telegram was sent you, and think of the almost immediate response to our prayer for life and strength and intelligence, I am filled with wonder and praise and thanksgiving. When I went to bed those in the home circle thought I was in for a long spell of sickness, as I seemed to have given out entirely. I telegraphed you Wednesday morning, spent that day and Thursday in bed, but got up Friday morning a new woman, with unlimited strength and energy, and have been doing my work ever since.—*M. J. S.*

Yarmouthville, Maine—About a month ago I asked your prayers for Mrs. H., who was having trouble with her eyes. We want to thank you for her recovery. She has been gaining right along. The doctor says her eyes are well.—*E. S. M.*

PROSPERITY

Morgan Park, Ill.—I wrote you asking prayers for prosperity and for a change in financial conditions. Everything I asked has been accomplished. I also received ten dollars in a letter this morning and I have secured four weeks' work at excellent salary. I praise God.—*P. M.*

Yakima, Wash.—I asked you for prayers in obtaining congenial and profitable employment. Within two weeks I was offered two positions at forty-five dollars more per month than I was receiving. I am also doing outside work, thereby making an additional twenty-five dollars per month. I want to thank you and God for being so good to me, for we feel that it was through prayer that this came about. I tell my friends how Silent Unity has helped me in realizing the Truth.—*E. V. L.*

Schenectady, N. Y.—Shortly after I wrote you for prayers for my sister and her husband, he received a check from the railroad company in payment for damage done to their furniture in shipment. He was greatly surprised to receive the full sum asked. This amount, with the addition of a few dollars, enabled him to wipe out a note then due. The whole transaction was plainly the work of the Spirit, for which we immediately gave thanks and rejoiced. About the same time we rented space in our garage, thus reducing the rent of the house that much. We give thanks to the Father.—*E. D.*

Harper, Cal.—The Lord sent relief when I had only twenty cents upon which to live two weeks. I thought if I could get five dollars I could get along, but committed it fully to the Spirit and stopped thinking about it. Some money was due me on the fifteenth and the dear Father, who supplies my need, sent it to me several days before I had spent one penny of my twenty cents. He knows and he cares.—*A. C. B.*

E. San Diego, Cal.—I wrote you asking for prosperity prayers for my husband. He has been greatly blessed and his business has increased. We are both truly thankful.—*Mrs. P. T. F.*

Hollywood, Cal.—I only had a few cents a few days ago, but I would not worry. I wrote you a letter and mailed it. Then I opened my postoffice box and found a letter from mother containing three dollars; in another letter from an unexpected source was five dollars. I also worked that day and made five dollars. Thanks to the All-Good.—*Miss P. P.*

Covington, Ky.—I am pleased to report that through the Word, the readjustment of my affairs has been perfect. The man we wanted to hear from, not only came back, but paid us for the articles he had taken, and is now starting out to establish agencies in Ohio for us. I feel that God prospers me in everything that I do.—*D. C. L.*

Los Angeles, Cal.—My mother wrote you for prayers for my two brothers who were out of work. My older brother secured a good place immediately and has been working for about three months, something he had not been able to do for five years. The other secured a good position at a fair salary, and says he enjoys the work better than he ever did another position. I know these blessings came in answer to prayer.—*M. W.*

Ocononowoc, Wis.—I am beginning to feel better even before I have mailed my letter to you. It must be the effect of your power to aid, and my thoughts directed toward you. I was in very great need of money and the postman has just brought in a letter containing a check. Two young ladies have just called and bought some goods, giving me the amount necessary to send you for twelve weeks' subscription to *Weekly Unity*.—*F. L. S.*

Lancaster, Pa.—I wrote you for prayers in demonstrating prosperity. Before my letter could have reached you the demonstrations began and I am truly grateful. Ordinarily this season of the year is dull in dressmaking, but orders are piling up for me, and I know I have an unlimited Source of supply. Thank God.—*M. M.*

Aurora, Ill.—I wrote you for prayers for prosperity and judgment in deciding about a change my husband was contemplating in his work. Since then he has accepted this new position in California, and we plan to move there as soon as we can dispose of our property.—*Mrs. A. G. S.*

Memphis, Tenn.—I want to thank you for your wonderful help. Mr. J.'s business was left in such a tangle that without this wonderful Truth I never could have saved one dollar. As it is I am able to walk serenely on and whenever something arises to keep me from my own, I get still and know that there is only one Power, the Good Omnipotent. Small sums of money are coming in and for each one I am praising and thanking God.—*L. S. J.*

Waukegan, Ill.—My father has another position, with shorter hours and more pay. My health is improving steadily, for which I thank God.—*J. A.*

Canandaigua, N. Y.—When I wrote to you we were

having such a hard time to get along, but I was directed home, where I have found plenty of helpful things to do for our dear ones here. In the meantime my husband was given the position as manager of the machine office at L., and we expect to move next week. We know we shall do better than ever before.—*Mrs. E. G.*

Los Angeles, Cal.—I wrote you in December asking prayers for prosperity. January first a man and his family rented my furnished rooms, which had been vacant for two months. January 29th I sold supplies left from my husband's manufacturing business. I have also received an offer of work to commence about the fifteenth of February. I am so happy.—*M. E. M.*

San Francisco, Cal.—Through your ministrations we sold our ranch for city property.—*F. N. B.*

Lincoln, Neb.—A splendid position has been given me. My work will be connected with the Extension Department of the University, teaching Home Nursing and Dietetics. I will have greater opportunity to spread the Truth. I am a trained nurse, but my new work will have nothing to do with doctors and patients, but will be teaching health. You certainly are helping me to find the *kingdom within* and to enjoy its riches and abundance.—*L. B. S.*

Stamford, Conn.—I express my thanks for God's bounty to me and mine. I was almost out of coal, but before my last pailful was gone, I received one-fourth of a ton and within three days another fourth of a ton. The next week through another person I received the same amount delivered. I feel it was God who did this for me.—*Mrs. G. E. R.*

Emporia, Kans.—I wrote you asking prayers for prosperity. The letter had not been gone three days before I received money from a man who was indebted to me. Other things have turned out just as favorably. I am so happy in the love of God, and it is a pleasure to live in Truth.—*Z. A. S.*

Guy, La.—You may discontinue your ministrations for my husband. He is enjoying the best of health and has also obtained a position. We both join in thanks to God and to you for these blessings.—*B. D.*

South Norwalk, Conn.—My husband and I prayed that in some way the Lord would send us a typewriter. My husband asked his sister for the loan of her machine with which to type a manuscript. The next day she wrote saying she would sell it for fifteen dollars. A friend, who knew

our need and to whom we had loaned some money, said, "I can pay you back that fifteen dollars now." So we praise our Father for paving the way so easily for the typewriter.—*Mrs. F. C. B.*

FREEDOM

Philadelphia, Pa.—Our prayers have been beautifully answered as my husband has been wonderfully changed. He has quit drinking, smoking, chewing, meat-eating, fighting and swearing. It would take pages to tell you of all the changes that have taken place for us since I wrote you. Thanks to God and to you.—*A. B.*

Lawton, Okla.—My husband is clothed again in his right mind, and he began to walk unsupported the other day. Everything looks brighter.—*Mrs. E. G. R.*

Akron, Ohio—Since I wrote you my father has been free from the drink habit.—*P. H.*

St. Joseph, Mo.—I have written to you before and have had most wonderful demonstrations. I wrote you regarding my father's drinking, and he has been entirely relieved of that habit, after life-long indulgence.—*Mrs. S. M.*

St. Louis, Mo.—With deepest thankfulness I gladly inform you that I am home again. I have been delivered very suddenly, and I feel I owe this wonderful demonstration to our dear Father and to you. It has been a bitter experience, but I can plainly see that it has been a blessing in disguise. I will certainly profit by the experience, as it has taught me greater faith and a deeper trust in God. I am also thankful that my wife is entirely well.—*L. G. S.*

Okmulgee, Okla.—I rejoice to report my happiness over my husband's healing of the drink habit. Through drink he lost a splendid position and we were left penniless. I held the thought that something different was best for us, and in a day or so my husband announced he was through with drink. For over two months he has been perfectly free from the habit and in perfect health. He also has different work that will soon bring him in a nice sum, and a better position has been promised him. I am glad to have the world know what God has done for me.—*Mrs. B. M.*

Atkins, Ark.—I wrote you for prayers to help locate our son, who was for the time being lost. We have found him safe and in good health.—*Mrs. A. H. P.*

Anthony, N. M.—I wrote you in November, asking your prayers to free my husband from the terrible sin of drink. Before the letter reached you he had stopped. I

have not words to express my gratitude to you, though our heavenly Father knows my feelings.—*Mrs. E. J. L.*

San Diego, Cal.—My husband and son are free from the liquor habit. I am indeed grateful.—*Mrs. L. K.*

San Francisco, Cal.—My letter had hardly reached you before my friend had resolved to resist any heavy drinking, and he even went to a party without partaking of the dangerous enemy, save two glasses. Since then the change has been quite marked.—*Z. L. S.*

PROTECTION

Tulsa, Okla.—I know I am God's child and his protecting care is ever near. We were overturned in our car about two weeks ago and none of us were hurt. The car was not even damaged. We were traveling about twenty-five miles an hour when the car swayed and hit the bank and over we went. Everyone was so surprised that we were not hurt, but I knew God's allness. I am so glad for the awakening I have had through your teaching.—*Mrs. W. B.*

Alameda, Cal.—I am happy to tell you that the prayers mother and I asked you for our dear daddy have been answered and he brought his steamer, "Texas," into New York harbor on Friday night, and not one of the crew was lost. We had a telegram from daddy himself today saying, "All safe and well, and don't worry." We knew when we sent you the telegram that his steamer and crew would be saved. We realize that God is everywhere.—*E. K.*

North Scituate, R. I.—I was picking berries one day last summer when I came upon a hornet's nest, and the family were at home. They came flying out and some of them lighted on me. I first thought of stings. Then protection through the Truth came to my mind, and as I stood and declared the Truth they left me and went back to their nest. I stayed near for half an hour but they did not come out again. Another day I was crossing the field and I wondered if there were any snakes about. I have always dreaded them so much, but I began to treat myself for fear. Just then I stepped on a loose stone, under which one was partially hidden. To get away it had to pass over my foot, but I stood still until it had gone on. I felt no fear. In so many cases when fear has come to me I have found refuge in the Ninety-first Psalm. It truly is the best "insurance policy" I know of.—*H. M. B.*

Los Angeles, Cal.—E. had a narrow escape from

death under an automobile. He was knocked down and run over. He was taken to the receiving hospital and was thoroughly examined, but there was not a scratch on him. His knees were bruised a little, but not enough to keep him in the house. I am sure it was Providence and our study of Truth that saved him. All who saw it say they cannot understand how he escaped being killed. Before he went out to play that morning he was repeating his Truth statements and said, "I am a little Truth boy. Am I mamma?" I said, "Indeed you are." Then I had him say, "I am rich in the consciousness that Divine Love works for me all the time." He said it while I was dressing him and then went out to play and the accident occurred in a few minutes. We are so thankful to God and to you for all the wonderful truths we are learning to put into practice.—*Mrs. W. W.*

Los Gatos, Cal.—About a week after I wrote you my prayers were answered and my boy returned. He had grown to be such a fine healthy sailor. He may be sent on a transport to France, but wherever he is sent I am confident that God will protect and bless him on his way. When he enlisted he did not choose to carry a gun, so was employed as cook. I am very thankful.—*Mrs. S. M.*

Oakland, Cal.—It has now been two years since I began to study Unity. There have been many changes for the better in both my work and environment. Recently my mother fell down a number of stairs, landing on her head at the bottom. We both made instant and earnest affirmations of Truth and she escaped most wonderfully. A few evenings ago, while on a dark country road, we had occasion to turn around and in doing so we backed into a deep ditch. Just as we had given up trying to extricate the car with its own power, aid came. The men who pulled us out treated the matter as a great joke and refused to consider payment. Mamma and I kept calm and made affirmations of perfect safety.—*S. A. S.*

St. Louis, Mo.—Previous to the time I wrote you, I had sent some coupons away for premiums. Three weeks after I was notified that they had not been received. But a little later I received the premiums, with a letter saying that they were not in the habit of making good anything which had been lost in the mail, but in this case they were making an exception. I certainly was surprised when the package came.—*Mrs. D. C.*

Jamestown, N. Y.—We had a wonderful demonstration of Divine protection last night. My husband and

I had started for the city and as we were crossing the street we heard a noise, and someone called out that a live wire from the car line had fallen and hit the ground. It was just behind us. Always in going about I hold the thought, "The Spirit of the Lord goes before and makes safe and secure my way." I had this thought in mind as the wire fell. I trust God for everything and thank him for all the wonderful protection that is ours.—*Mrs. C. A. Q.*

"BE YE TRANSFORMED"

New York, N. Y.—I cannot tell you how my heart goes out to you with thanksgiving for the good you have done. I was a wreck, physically, mentally, financially and the world seemed upside down. Now all is changed.—*J. W.*

Los Angeles, Cal.—I am only a beginner in the Truth, taking it up last October. Up to that time I had been troubled with constipation since I was a child. I also thought I was poor, but am so happy to tell you that I have continual health, prosperity and many other blessings. Great white spots on my fingernails, which had been there for years, have disappeared. I realize that God is unfolding to me, and in me, as fast as I will let him. Through the beautiful teachings of Unity, and the thought the prosperity bank gives, I now know wherein my success in life and affairs lies. My husband's business has increased, and since I have come face to face with God we have been prospered in many ways. But the greatest riches of all is the feast of spiritual ideas constantly multiplying and increasing within my soul.—*Mrs. W. R. C.*

Three Rivers, Mich.—I have been benefited so much by your prayers. My mind has awakened and I am able to think better. I have been writing a story and it seemed to fairly write itself. I thank you and praise God for this manifestation of his love.—*M. E. S.*

Dayton, Tenn.—A few days after I sent my letter asking your prayers I was wonderfully blessed. The inspiration of God hath given me understanding. I know the Truth and the Truth hath made me free. God has fed me with spiritual ideas and I can assimilate them and am thankful. You may publish this as you have saved me from sore distress.—*Mrs. C.*

Salt Lake City, Utah—I find each day a new life and change that lifts my soul to higher planes. I rejoice in the knowledge and presence of Divine Love and the ever faith-

ful, blessed Spirit of Truth. With the strengthening power of your words, through the Spirit of Truth, my life is very sweet and harmonious.—*L. B. W.*

Yonkers, N. Y.—I have been helped spiritually and mentally through the study of Truth and Unity, and my study has become as necessary to my life as daily bread. Truth has given my husband and me peace of mind, prosperity, self-control, etc. My husband carries it into his business, trying to treat every man as his brother.—*Mrs. C. W.*

Wyoming, N. Y.—I have not been well since before Christmas; just inert and low in spirit. Last Thursday I wrote you for prayers and yesterday I awoke like a new creature, as indeed I am. Courage, energy and happiness have returned and I thank you from my heart.—*L. A. C. W.*

Rochester, N. Y.—My daughter wrote me about her faith in Unity, and asked me to write you for prayers. I did so and have been helped beyond my greatest expectations. My health has returned; my mind is clearer; I sleep better and the world seems so bright again.—*Mrs. B. H.*

HELPED BY UNITY LITERATURE

Philadelphia, Pa.—Enclosed find a love-offering from one who appreciates the great benefit derived from your teaching. May the Father bless it in your hands and make it the means of helping someone else into the Truth. I wish I could tell you how grateful I am for the teaching of Practical Christianity, and what happiness it has brought into my life. People often remark how much younger and happier I look. I always tell them that Unity Magazine has taught me the way to happiness and peace. My boys and I have learned that it is the way to health also. We have not taken any medicine for two years, and are in much better health than before.—*Mrs. J. A. B.*

Rockville Center, N. Y.—Your January Unity Magazine is a masterpiece, for which you are to be congratulated. It is worth re-reading many times.—*M. M. G.*

A LETTER OF GRATITUDE AND PRAISE

Philadelphia, Pa.—This is not a letter to be answered, dear spirits of kindness and good will, but merely a word of great thankfulness for Unity and all the wonderful things that come through you all to the many who write and implore your help. Unity has changed the whole scheme of

things for me. It has turned bitter to sweet and given me hope and trust. I had bruised myself on obstacles and fought such gruesome battles against things that were better forgotten, and I lost out every time.

From the very beginning of life my one desire was to help to set straight the things I saw wrong, whether to animals or to people. I was always giving away things I cared for, gladly going without. But there was no blessing in anything I did, and through your ministration I now begin dimly to see why. It was because, while I loved those I would help, I hated the ones who were responsible for their sufferings—hated them savagely! So the two forces fought in me until nothing went right, and there was nothing but perversity everywhere I looked. Last winter I nearly passed out of my body, and didn't care what came. And then a dear friendly woman gave me a copy of little *Unity Magazine*, and with that powerful lever turned all my poor, tumbled world right-side-up. Oh, yes; there have been setbacks and apostasies and black doubts, but you have given me back my faith, and I believe and know with all my heart that God is Good! And surely this is all, broadly, that we need to know to feel content and to rest in that contentment until one's poor bruised, racked, perverse body and mind and affairs shall slide into order and praise him instead of mocking him.

I thank you with every atom of me for your goodness and your patience and devotion to all who come to you for your precious prayers. And I hope and know that your work may be aided in every way by God, who inspires it and loves it. I feel that it must be increasing continually. Some day, when I get past the kindergarten stage, I want to help. Again my love and gratitude.—*A Soul that Hath Seen a Great Light.*

DEMONSTRATION OF TRUTH

Portland, Maine—Said Solomon, "As a man thinketh in his heart, so is he." Shorn of details, the following story was told me by a lady who came to me for treatment and advice, less than three months ago. We will call her Amelia, but that is not her name. Amelia has a splendid reporting business in one of our metropolitan cities, and employs seven helpers.

Late in the summer of 1917, Amelia's right hand and arm troubled her after extended periods of writing. She was worried, and business began to drop off somewhat. Annoyed

by both occurrences, matters appeared to grow worse, and she began to wonder what she would do if the two things combined made it impossible for her to earn a living for herself, her mother and two little girls, all mostly dependent upon her earnings for support.

Like Job, she was soon in a position to declare, "The things that I have feared have come upon me." The arm had become very troublesome; in fact, she had to refuse many personal engagements because of it. Next, her friends seeing something was wrong, questioned her, suggesting numerous destructive ideas, and as concentration upon aches, pains and stories of illness attracts those things to us, affairs with Amelia went rapidly from bad to worse.

Amelia's mother insisted upon her seeing a physician, who was considered an authority on such conditions, and so on October first she did so. He, being one of the professional men who pride themselves on their "first impressions," gave her a quick all-over glance, listened disinterestedly to the beginning of her story, and said, "Yes, yes, I know. You are one of a great many over-worked women, who hunt up the doctor a few days before they need the undertaker. You have old-fashioned consumption, and I suppose you know what that means." She thought she did, and nearly collapsed with terror, but when she was able, assured him that she had never had a symptom of consumption, nor had there been any in her family. That her troubles had been of the rheumatic order, which she hoped a well laid out diet might quickly correct.

The doctor declared her mistaken, saying it was so plainly a case of consumption that even a layman could see it "with half an eye;" and when she asked what were her chances, he declared that unless it could be "arrested by a miracle," physical collapse was close at hand.

Terror stricken, Amelia left his office and walked about for hours, wondering how she was to carry such a burden alone. That he was mistaken in his diagnosis never once occurred to her. How her corner of the world was to run one day successfully without her she could not see, and she was convinced that she had to leave her little girls to grow up to womanhood as best they might. This alone was a calamity; added to that, how she could be cared for through a long contagious illness, without endangering their lives and perhaps dooming them to months of illness, she had sufficient food for thought for many long sleepless nights. And when the morning arrived, it was natural that her worst fears were

objectified in her face and general physical appearance, even had her associates been silent on the subject, which they seldom are.

At the office, if an associate opened a window, or started to smoke a cigar (things that had been perfectly natural there for years) Amelia was sure it was because contagion was feared; and finally when an interested friend besought her to take a long rest in the country, she was convinced it was his own welfare and not hers he was seeking.

No line of thought can be more insidiously harmful than fear, with which is usually found a liberal mixture of suspicion, and Amelia was suspicious of everybody who appeared to take any interest in her. She was therefore constantly inviting physical collapse by fearing it, and believing that her friends were alarmed for their own safety, when she was about. Under such unhealthy mental conditions, it was natural that "the signs should follow," and on January first, when she called upon me, she had lost about sixty pounds in weight. Stating this last fact, she looked pitifully frightened, until I said, "Amelia, you have no more consumption than I have. You couldn't have it, because there is no such disease, save in the curriculum of the medical schools, and in the stock in trade of their product. God made all there is, and having finished, pronounced it all good."

"Do you really think that?" she quickly asked.

"I know it," I replied, "and as soon as you can substitute faith in God, the Good, for fear of evil, you will know it, too. 'If ye have faith in God as a grain of mustard seed, you may say unto this mountain [of fear and worry] Be ye removed, and be ye cast into the sea, and it shall be done, and nothing shall be impossible unto you,' Amelia."

"That does mean me, doesn't it? It never seemed like that to me before." And then the old doubt habit asserted itself for a moment, and she inquired, "What has caused me to lose sixty pounds of flesh? There must be something wrong with me." I agreed that there was something very wrong, viz., her thinking; but that her only disease was fear of so-called consumption, which had simply devitalized her mind and body. I then went about to assure her that these conditions could be almost immediately neutralized by a change of thinking.

She was as instantly healed of so-called consumption as any of the cases in the Gospels, and I was sure that "the signs would follow" very quickly. Four weeks later she

left for home, fully in possession of "her inheritance;" light in weight, of course, but looking at least a dozen years younger than she had when she came to town. The middle of March she returned to Portland, as she said, in order that I might see her "clothed and in her right mind." As Paul had promised, she is completely "transformed by the renewing of her mind." Her weight is now normal, and she is every whit whole.

This change of mind has been such a revelation to Amelia that she begged me to tell it to others, hoping that they might likewise believe and as quickly and surely "overcome evil with good." Amelia knows now that there is no reality in disease, no matter what the name given to it, and that it is only fear of these medical technicalities that causes the appearances, by which we are bidden not to judge.

Regardless of how grave the appearance, dear reader, go to your Bible and read the healing works of the Great Physician. His "Go thy way, believing, and as thou believest so it is unto thee," is meant for you, no matter what your appearance, or what the medical man guesses as to your chance of complete recovery. Go, believing in health, happiness and prosperity as your birthright, and these conditions will come and abide with you; they are yours now. If you believe in disease, destruction and death, those will be the conditions to which you condemn yourself.

"With God," friends, "all things are possible," and there are no incurable conditions, when he is really our Physician. Believe this Truth, and according to your faith, so it is, (and will be) unto you.—*Elinor S. Moody.*

CORRESPONDENCE SCHOOL

Seattle, Wash.—I have received the second lesson, and am much pleased with the report of the first one. I will try to do better this time. I have read carefully your remarks about the faithful coöperation of each student. I do not think your suggestions unreasonable, and expect to do my duty and be faithful. I inclose a love offering, which is a token of my appreciation as a student. I want to realize the inner knowing, and am conforming my life to my desires. I do not drink either tea or coffee, nor eat any meat. I want to become conscious of that Something in me which told me I could bend my knee after the doctor had told me it would always be stiff. I do not doubt the presence of Spirit, but I do not understand it and that is why I am taking up these lessons.—*H. B.*



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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of **UNITY** was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

Morton, N. Y.—God's blessing is upon me, and I am reaping as I sow. Life and Love and Freedom and my Faith grow stronger as I gain in knowledge. My work takes me into many homes, and I have many opportunities of telling my experiences. I scarcely ever leave a house without interesting some member, to a greater or lesser degree, in Practical Christianity. My eyes are open to this great need in the world—the Love of God in the hearts of his people. His blessing is upon us as we sow the seed and patiently wait for the harvest. I am a dressmaker, and wherever I go I am thinking Truth, speaking the Word, and planting precious seed, realizing more and more the power of God's Spirit through faith in Christ for true prosperity. I have ceased consciously to serve two masters, and am reaping my reward—health, happiness, harmony, and the joy of helping others in the way. My own wonderful cure of chronic stomach trouble speaks silently and powerfully for the Truth.—*Mrs. E. A.*—S-70 No. PP-29.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help to make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. E. Russell, 607 Pennsylvania Ave., Elmira, New York.

Mrs. J. M. Lankford, Cushing Oil Lot Co., Campbell Bldg., Oklahoma City, Okla.

Mrs. Louise Cleveland, 4208 Eighth Ave., N. E., Seattle, Wash.

Robert Isaacs, 1011 N. 14th St., Springfield, Ill.

Minnie F. Schlosser, 774 D St., San Bernardino, Cal.

Mrs. James Bewick, 108 Waterloo St., Brantford, Ontario, Canada.

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We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in May Unity Magazine:

CLASS THOUGHT

May 20 to June 20, 1918

Held daily at 9 p. m.

I no longer accuse myself or others of sin and evil. Forgiving, I am forgiven and healed.

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May 20 to June 20, 1918

Held daily at 12 m.

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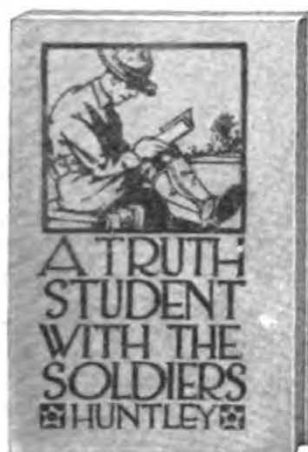
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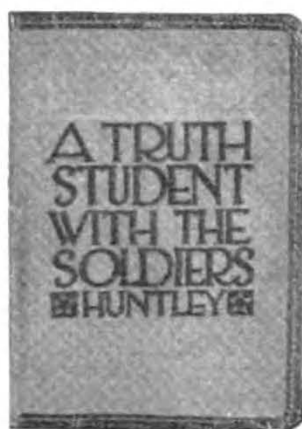


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is as the
strength of
ten, because
my heart is
pure.

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BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS. JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

MAY, 1918



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MAN'S SUPREMACY OVER THE MANIFEST WORLD

IDA M. MINGLE



GENERALLY speaking, people are becoming aware in these days that the reality of the manifest world rests upon the ideas that brought it forth. It takes no great metaphysical knowledge nor scientific reasoning to discern that the reality of the chair you sit on is the idea that begat the chair. The chair may be changed in form, but the idea remains intact. The chair idea has been impressed upon the Universal Mind-Substance, and anyone wishing to bring forth a new order of chairs, has the benefit of all registered ideas of chairs the moment he begins to concentrate his mental powers toward the fulfillment of the desire to create a chair. Similarity and duplication of inventions is accounted for in this manner.

When we are working with ideas we are also impressing pictures of these ideas upon the underlying substance, and these pictures later work themselves out as the manifestation of the creative idea. Man is master of the thing formed in the degree that he is master of the idea that formed it. The power to form ideas in substance and bring them into visibility is vested in man, and this realization alone does much toward casting out thoughts of lack in consciousness. With the proper understanding of the relation of the idea to the thing desired, we can bring into manifestation all needful things. Jesus demonstrated this law when he multiplied the loaves and fishes, and many of the Hindu sages have developed this power to a marked degree.

The first step necessary toward mastery of the world of form is involved in the word *renunciation*. We are to prove the Principle because of the joy of proving it and not be-

cause of the gains that may come to the individual. Renunciation means not only forsaking all desire for the manifest gain, but also the desire for reputation and exaltation. The truth of the matter is that spiritual law is the natural law under which man is destined to live, so we only expose our ignorance when we are excited or surprised at the unusual. It is much more scientific to express surprise at the prevalence of error than at the so-called marvels of spiritual law.

When man loses all desire for possessions, whether they be money, houses, lands or whatever, he will be in a position to bring out of the invisible that which he needs. But so long as he is overstocked in any particular in the manifest, the creative ideas, which are free-flowing, do not have perfect circulation, and stagnation rather than growth is the result. It does not follow that when one has given up all desire for manifest gain that he will be stranded or penniless. Rather, under the spiritual law of attraction, he will have more abundance with which to carry out any cherished plan than under the temporal law, because he will be continually inviting an inflow from the omnipresent fullness of Spirit.

Love is the attracting magnet of mind, and a proper balance must be struck between wisdom and love in consciousness before one can prove his mastery over the realm of manifestation. It is neither love nor wisdom to use mental powers to prove the law of abundance, when one has in mind certain people through which his supply must come. This process is highway robbery on a little higher scale than that of the bandit, and is not becoming to the Lord's stewards. It is only logical that one's manifest abundance should come into visibility through the exterior channel most in harmony with the ideas dominant in mind. If your work is healing the sick through the operation of the Divine Law, you may expect the law of giving and receiving to be equalized between your patient and yourself. This is not a personal giving and receiving, but the operation of a universal law of demand and supply. Every individual measures his own capacity of receiving by the *quality* of his giving.

There has been much conjecturing, on the part of the physical scientist, about the fourth dimension, and the idea has been somewhat clothed with mystery. The fourth dimension is the unity of mind, idea and manifestation as

omnipresent Spirit, and is that process in which forms lose their apartness and become interpenetrating. Jesus demonstrated the fourth dimension in the way he handled his body form after the resurrection. Under the Divine Law man's body and the Universal Substance merge in Divine unity. When all resistance, opposition, friction, all ideas of space, time and matter are dissolved from the consciousness, the manifest body will follow the thought instantly. In other words, the thought and the manifest thing are one, standing as the within and the without of an idea. The importance of thought-control presents itself when we view the possibilities of man as Mind. It would be exceedingly disastrous to the formed body-idea if it were to follow the promiscuous thought of the mind. One might be halfway to New York in mind and body, when a change of base of thought would suggest change of destination, and the body be rent asunder by the conflicting thought. It is a wise Principle which decrees that man cannot return unto his original Edenic state until he knows how to handle again the primal ideas of Spirit. In the consciousness of the fourth dimension, people as well as things are translated into ideas, and dealt with from a wholly impersonal standpoint.

An understanding and realization of God as omnipresent life, substance and intelligence must precede the exercise of power over the manifest world. Everything about us is teeming with vitalizing life and responsive intelligence. There is in reality no solid formations. That which appears to be solid is but an aggregation of thought-egos. An experience which I had last spring emphasizes this fact. For some time I have been conscious of the manifest world as intelligent mind-bodies revolving about a central idea, which holds them together and which governs the character of the whole formation. I stepped into a high-class grocery to get a box of strawberries which appealed to me because of their unusual quality. As I picked up a box I was suddenly conscious of those berries as intelligent mind-bodies and I could see right through them like I see through any idea. I perceived that down near the bottom of the box there were some dead (inactive) berries. The clerk approached with a pleasant, "Take that box" air, and was apparently cha-

grined at my telling him there were rotten berries in the box. With more than usual assurance he rolled them out on his hand, and was greatly dismayed to find that I was correct in my deduction. Being a wise clerk he looked me in the eye and asked how I knew those berries were in the box, explaining that could they have been seen from the surface the box would not have been on exhibition. I told him I had a *discerning eye*, and my business in life was *to see through things*. He looked at me like he felt he was about to discover something, but I had told him as much as he was "able to bear" then, and came on my way rejoicing in this evidence of the omnipresent intelligence made manifest to my conscious mind as a natural expression.

When one gets a new inspiration he should seek to discover just what relation it bears to his manifest world. Following up this process of reducing everything in the manifest world to ideas, one comes naturally into a realization of the oneness of the idea and the thing manifest. Man himself is but the formed ideas of Man in Divine Mind, and bears the same relation to God as a chair bears to the idea that brought it forth, intensified, however, because man is the supreme idea of Divine Mind made manifest. Man is the Lord God of creation, and has authority over every living thought.

The power of the *I Am* man is the connecting link that relates wisdom, the knowing quality of Divine Mind, and Love, the feeling side of Divine Mind, to the realm of manifestation. Power is the Jesus quality of Mind, and the avenue through which substance is formulated into the thing desired. Power to relate ideas in the abstract must be followed by power and dominion over the thought-world. When the thought-world has been purged of selfishness and one's forces are consecrated to Spirit, one can be safely trusted to exercise authority and power over the manifest world. In fact, power and authority over the manifest world follow naturally the attainment of power over the world of ideas.

Following up the idea of things being manifest life, substance and intelligence, as evidenced in the matter of the strawberries, I continued to treat everything about me as teeming with life until I was inclined to apologize to a chair

if I bumped into it. Later, the following demonstration came to pass as the natural result of my growing consciousness of the capability of omnipresent life, substance and intelligence to respond to my demand upon them:

As I was standing in my dressing room one evening, I looked about for a coat-hanger upon which to hang the coat of an expected guest, but no hanger was in sight. Immediately I was conscious of thinking that I did not have to search about for hangers in the usual method, and the words, "I am master of the world of form," took shape in my mind. Simultaneously I planted my feet firmly on the floor, which is characteristic when I feel powerful, and I gave the hanger no further conscious thought. A few moments later a coat hanger *winged* its way from behind some clothes, brushed gently by a soft waist, which could have been easily knocked down by rough handling, and placed itself upon the only vacant spot on my dresser, touching my hand as it arrived, as much as to say, "I came in answer to your demand." The most gratifying thing about the whole matter was the feeling of perfect poise and naturalness in which I received the manifestation of the idea I had held in mind, for it proved to me that the consciousness of the supremacy of Spirit is being written in my heart, and firmly established in my inward parts.

I have had other evidences of the increasing and multiplying power of Divine ideas to change the relative world of form, but these experiences have been more greatly felt than seen, and until I can offer tangible proof they are better thought about than talked about.

The Weekly Unity, under date of September 4, 1915, contained a discourse on a "Display of Mental Powers," which emphasized the power of a Hindu teacher over ideas and their manifestation. We quote herewith interesting excerpts from the above named article:

"You claim that it is the soul, the divine part of man, which controls mind and that it is the mind which controls this transformation of matter. You must be able to produce any substance from the all present essence."

"Perfectly correct," he replied. "It all depends on whether you have developed this mental or spiritual faculty. What do you wish me to do?"

"Produce a piece of lead," I asked. The holy man requested us to remain perfectly quiet in our chairs. He himself sat still, straight without moving, fixing his gaze on some seemingly far-away object. At first nothing happened, and the dark features of the immovable figure looked like carved stone. He apparently made a supreme effort of concentration, lost entirely in his thoughts, till a slight noise on the table in front of us attracted my attention. Little blue flames were dancing up and down, making a sound as if some dry wood were burning. Soon they became larger and light vapors filled the air. This lasted a few minutes. I looked from the Hindu to the table and from the table to the Hindu, but he remained as immovable as when he started. At last the flames became smaller again, then disappeared. Our visitor returned to life again and smilingly said, "See, and take your lead, young man." The doctor and I were extremely surprised, for truly there was a piece of lead as large as an egg; pure, heavy lead and we could not help looking at each other in utter amazement at this exhibition of extraordinary power. Still I think that both he and I were not convinced that some trickery might have been used to deceive us. Our visitor, however, said:

"The human soul has received mastery over all that is on this earth. This is no idle theory, and if we only understood things better how much better would life be."

I told him that I wanted another proof. He agreed.

"Kindly clean that table of everything that is on it," our guest asked. So we did. Then he asked once more for absolute stillness and again started to concentrate all his attention on some far-away, unseen object. His eyes seemed to penetrate to something that did not exist for us. I kept a close watch on what was going on; so did the doctor.

It seems hardly credible, but the most unexpected happened. Slowly the Hindu began to rise. I was at first not certain whether it was imagination or not, but he went upward, chair and all. Slowly and surely he went higher and higher. And still he sat absolutely still. No movement betrayed that anything unusual was happening. When he had reached a little more than the height of the table the chair began to move sideways till it was exactly above it and slowly it came down without the slightest jar till it stood right on the table.

I remember as well as if it were today that I actually pinched my hands to be sure that what I saw was real. I knew that I was not hypnotized, as I was well aware that

you cannot be brought under the influence of anybody against your will.

When the chair was well in rest our guest seemed to relax. His rigidity disappeared and before we had decided whether we were being tricked or not his voice sounded from the table, alive enough.

"Please convince yourself that I am really here and that I am not trying to play a trick on you."

Both the doctor and I stood up and walked the two steps which separated us from the table and convinced ourselves beyond the slightest doubt that our visitor sat on the chair on the table alive and well and that it was not his shadow or his ghost.

When we felt entirely satisfied, he came down, stepping from the table, as we agreed that it was not necessary to return by the same way as he had come.

As I was not entirely satisfied yet, however, in regard to some phenomena which I had seen performed before, I asked the holy man whether he would be kind enough to make a plant grow in our presence provided I could give him the seed myself and gather the earth. He was perfectly willing. So the doctor called a servant to fetch a large flowerpot, while I went and sought a seed of the mango, a fruit which is very general in India and which I soon found in the kitchen. We took some earth from the yard and put the seed ourselves in the flowerpot, about four inches deep in earth. Then the pot was carefully put on the table.

Our visitor had not touched either pot, seed or earth, that was certain. He requested us to put some cloth over the pot, which was done, and then he started the same process again which I have described above. Again the intense concentration and soon we saw the cloth move up, the plant was apparently growing. Full of expectation I was waiting. The cloth raised itself about a yard high when the Guru stopped his work. "Look," was all he said, and there we found a little tree, with leaves a-stem, and what was more, blossoms and even one little fruit.

There was no longer any doubt the thing was possible. No chemical preparation was put in the pot, that was certain, and I felt that I stood before something more than simple bluff or trickery. The whole process lasted about a quarter of an hour, but who had ever seen any man perform such a miracle that he could intensify life to such an extent? There are things which are hidden from the vision of many of us, but some seem to have penetrated the secrets of

Nature to a remarkable extent. Naturally this last performance made the question come to my lips: "If you can make plants grow, can you also stop their growth?"

"Of course," he replied. "Look at that little tree there standing at the side of the porch. Of course it is a pity to destroy it, but sometimes we may do things when we have a purpose which promises to warrant certain results for the general good." While he looked at the tree slowly its leaves fell down as if some gale had struck it. It actually withered while we were looking at it. This was more than I expected. Here then was a man for whom not only the laws of Nature held no secret, but who actually commanded life and death, even if it was only a plant. We talked much that night, till very late in the evening. I could not doubt that our guest was not only a man who had the most wonderful powers, as he had already demonstrated, but his principles were of the highest. Moreover he possessed a knowledge of nearly every subject which we touched upon that was extraordinary. And this was a man who seemed to have no desires for himself.

Metaphysicians should seek to follow the method employed by Jesus in proving his mastery over ideas and their manifestation. He exercised his God-given authority when there was an apparent need, thereby preserving the sanctity of the things of Spirit. One may tell the good news through the verbal or written word that others may know that the "Lord is in this place," which we have heretofore thought material and lifeless, but there is no occasion to utilize the powers of Spirit in order to be entertaining. One can give no sign to an "adulterous generation" that will carry with it the sacredness of Spirit, when displaying one's powers for the express purpose of being seen or heard of men. The "fakirs" of India have cheapened the philosophy and demonstrations of their sages, because they have turned their powers into money-making entertainments.

As we grow in the consciousness of the omnipresence of God as living, intelligent, responsive Mind-energy, and the power of man to move upon this energy with harmonious thought and word and create every needed thing, the futility of avarice, greed, personal ambitions and selfish pursuits will be all the more clearly seen in their true light, and man will not only establish his freedom to give the substance of his thought to the contemplation of things of Spirit, but he will

also be able to carry on the external activities of living in the joy and delight of one who feels himself a master, and proves it by his works. Instead of resorting to physical or external means, he will know what he desires to accomplish, and simultaneously with his mental conclusion will come into manifestation the finished product. A great age has dawned for humanity, an age in which man is proving the power of Mind both to make and to unmake the world.

MEDITATION AND RESPONSE

For Body Cleansing and Renewing

I am the resurrection and the Life.

Christ in me my hope of glory.

My mind and body are renewed through the regenerating Christ Life now expressing in me.

Christ in me my hope of glory.

Create in me a clean heart, O God, and renew a right spirit within me.

Christ in me my hope of glory.

I am established in the power, mastery and dominion of the Christ Self.

Christ in me my hope of glory.

I am renewed in the spirit of my mind.

Christ in me my hope of glory.

I am transformed by the washing of regeneration and renewing of the Holy Ghost.

Christ in me my hope of glory.

I am conscious of the purifying Christ Life, active in and through my being, transforming me into the new creature in Christ.

Christ in me my hope of glory.

The Spirit of him that raised up Jesus from the dead quickens my body, restoring me to wholeness and perfection.

Christ in me my hope of glory.

Jesus . . . was no inventor of new things, but a discoverer of the spiritual significance of things known to men to be ordinary.—*Abraham Mitrie Rihbany.*

RESTORATION TO ABUNDANCE

*Stenographic Report of Remarks by CHARLES FILLMORE,
at Unity Center, Kansas City.*



NE who knows Principle—that is, knows what God-Mind is—has a certain inner security. This knowledge and security establishes in the consciousness of every individual a great and broad understanding of the principles upon which all life and all existence depend. Some people think that we are teaching here a sort of new therapeutics, or another religion, or that it is just an imaginary religious fad we have set up. Well, it is not anything of the kind. Our religion is based upon certain principles just as gravity is based upon a principle, or any of the exact sciences, and we have found that principle to be that God is a Great Universal Mind working under mind-laws. This doctrine which we teach will fit any religion—that is, it will point out the real in any religion. It will show where the false is and where the true is. You will be able, if you know the Principle, to detect instantly whether a certain religion is founded on facts or whether it is built upon a basis of man-made ideas. About nine-tenths of the religions in the world are based on what men think about certain propositions. But when you know the Truth you can tell the difference. You can sift out that which is real and that which is not.

But it is necessary in order to demonstrate this Principle, that we keep establishing ourselves in certain statements of its law. The more you can present to your mind certain propositions that are logical and true, the stronger that inner security becomes to you. The mind of man is built upon Truth. In other words, the clearer your understanding of Truth is, the more substantial your mind becomes. This reveals, then, that there is an intimate relation between what we call the Truth and the Substance of Being. The one Mind, when it is in action in your consciousness, will, though the universal law of sympathy of thought—that is, like attracting like—lay hold of this Substance. Thus the more you know about God, the more successful you ought to be in handling your body and your affairs. So the more

you know about God, the healthier you ought to be. And, of course, if you are healthy the more beautiful you will be and the happier you will be. And if you know how to take hold of this Universal Substance and use it whenever you need it, the more prosperous you will be. Do you not see how its presence enters into every detail of your life? But we must establish ourselves in the security of the Universal Life, Love, Substance and Intelligence, which is the One Mind, and its Law.

Just here is another point in this doctrine—there is a law governing all true action. Nothing comes by chance. There are no miracles—nothing happens; there is no such thing as luck, but always cause and effect. This is reasonable. It appeals to everybody's innate logic that all things have a cause and that everything is under a law. The happenings that seem miraculous are simply ruled by a law that we have not yet discerned. But the ignorant mind says, "It is a miracle; God must have done that." God does not do anything at all. God gives man the law and man puts it in operation. God is the Law. God, like our United States Congress, has established the laws that are to rule the acts of men. Those who keep the law are rewarded with its protection. This is security. Exactly the same thing is true in the Universal Law. Our congressmen do not go out and chase up and down the land every man who transgresses the law; that is left to the executive power. So, God is not here compelling us to follow his Law. It is left to us how we shall do. The Holy Spirit is the executive official through which Divine Mind carries out its Law.

If you understand this, you can see how you inherit the power of Divine Mind. You are using that organism of yours to carry out a law that God has established as a guide to all creation. If you carry that law out righteously, you cannot help but get righteous results. If you break the Law—well, that is your lookout. God cannot help it; God has made the Law and there are certain rules of that Law. Blackstone says that law is a rule of action. Exactly so with God's Law. And if you follow these rules, you will be sure to demonstrate the Truth.

"But," you ask, "what are the rules of the Law?" First, God is Good and all of his creations are good.

Now, if you can get that fixed in your mind, you will demonstrate good, and you will not have anything but good come into your world. If you let in the error thought that there is evil, and that you are as liable to evil as you are to good, you will have evil conditions. But remember they are not fundamental in Divine Mind. If you say, "I am the child of the Absolute Good; God is good and I am good, and everything that comes into my life is good, and I am going to have only the good," you will change the current of your thought right away and begin to build good brain-cells that will know the Good, and only the Good. Then everything good will be attracted to you and your life will be a perpetual joy. I cannot tell you why this is so, but you can prove it for yourself. If you start out right now with that idea of eternal goodness in your mind, and talk about the good only, and see with your mind's eyes everybody and everything as good, you will demonstrate all kinds of good. Good will begin to manifest in you, and soon everybody will be seeing good in you.

This is the way the One Mind expresses itself through man. If man uses the law in this sensible way, he will get the desired results; if he uses it in the opposite way, he will get the opposite results. This is true also in our demonstrations of prosperity. We cannot be very happy if we are poor, and really nobody has a right to be poor. It is a sin to be poor. I have been asked if Jesus Christ gave any example of poverty being a sin. Yes, you will find it in the parable of the Prodigal Son. This is one of the texts most often used to preach to moral sinners, but a close study of it shows that Jesus was teaching the sin of lack and how to gain plenty. Jesus said that this son took his inheritance and went into a far country and spent it with harlots. He spent his goods in riotous living and was in want.

When this son returned to the father's house, was he accused of his moral shortcoming? Not at all. The father said, "Bring forth the best robe in the house and put it on him." That was a lesson in good clothes. It is a sin to wear poor clothes. This may seem rather a sordid way of looking at Jesus' teaching, but we must be honest with the parable.

What next did the father do? He put a gold ring on his finger? Another evidence of prosperity. A ring is a symbol of the unlimited. There is no end to a ring. It also represents omnipresence and omnipotence in the manifest world. Everything that moves forward—all the machinery of the universe—rides upon wheels. When we know "how the wheels go round" in Divine Mind we shall know all things, and that is what a ring represents. When the father gave that ring to the son, he gave him the key to all life activity. He gave him power in every avenue of expression—omnipotence, omniscience, omnipresence—"All mine are thine." This is what the Father gives when you return to his house of plenty.

The Father also said, "Put shoes on his feet." The feet represent that part of the understanding that comes in touch with earthly conditions. We have in the head the understanding that comes in touch with spiritual things, but when you read in Scripture about the feet, you may know that it pertains to understanding of material things. Probably some of you are being taught in dreams; you may dream about wearing old shoes, or losing your shoes, or of your feet being muddy. If you want to know the meaning of these symbols, study your thoughts in relation to the world about you, especially the material world, and you will find that you have gotten down in your thinking to some very material basis. When the Lord puts shoes on your feet, you will dream of new shoes, which means that you are thinking spiritually.

Then the next thing that the father did to his restored son was to proclaim a feast for him. That is not the way we treat our moral sinners; we put them in jail. But the Father does not do that way; he gives a feast to those who look to him for supply. The "fatted calf" represents universal substance in its richness.

I have heard numerous sermons preached from this text, and never one that brought out the prosperity side of the parable. Every one of them told about what a bad man this son was, and that there is more rejoicing in the kingdom of God over the salvation of one sinner than over the ninety and nine righteous. I interpret it that Jesus gave us a lesson on prosperity, showing us how the people who are dissipat-

ing their substance in sense ways are sinners, and how they may become prosperous again by returning to the Father. There are plenty of lessons in the Bible for moral delinquents; then what is the use of twisting Scripture when it is so plain that this lesson refers to the dissipation of substance? Jesus said that this youth wasted his *substance* with harlots in a world where the Divine Law does not prevail. Then, if we would get at the right use of the Divine Substance and the Divine Law, we must come back to the Father's house—not only in health, but in our resources; because if you are not resourceful, if you are not secure in your handling of the One Divine Substance, you are not secure in anything. We live in a world where substance is a very important thing. This Unity Society receives nearly a thousand letters a day asking our prayers, and the great majority of these letters tell what a hard time the writers are having in finances. Not all are seeking financial prosperity. Many have ideals they want to attain. But they do not always use the law in its broadest way in attaining their ideals. I remember seeing a letter not long ago from a lady who said that since she had studied our philosophy she had demonstrated nearly everything, but that she did not always hit the mark. It took her only six months, she said, to realize her heart's desire—and six years to get rid of him. Here personality used the law and got what it went after.

So we see that Wisdom should be sought that we may know what our good is. Wisdom is a part of this Universal Substance that we are dealing with, and we must handle it wisely. Make a declaration of Divine Wisdom vigorously in every thought. If you do not think right, you will not act right; you will not have right conditions in your world. Then you must have Wisdom. Solomon asked the Lord above all things to give him Wisdom, and after he got the Wisdom, riches and honor were added. So in your demonstrations of this wonderful Law, remember to ask first for Wisdom, and then you will not be a prodigal son.

Then let us observe the Divine Law and enter the very Truth of Being, and realize that there is an all-providing health and support, and that our Father is always here—that he is constantly giving to us just as fast as we will acknowledge and take under his Law. We can take our

inheritance and divorce ourselves in consciousness from the One Mind, but we always suffer the results; because we do not do things in Wisdom. Let us enter first into Divine Wisdom, then we shall know how to handle our substance, and there will be revealed to us the Law, the wonderful Law. Then we shall declare with assurance, "The All-Providing Mind is my Resource, and I am Secure in my Health and my Prosperity."

HELPFUL SUGGESTIONS

1. Stop thinking and talking about sin and sickness, of every name and kind.
 2. Stop all condemnation of yourself and your brother.
 3. Do you know that by faith in God, through Christ, the Truth, you are now every whit whole?
 4. That it is God that healeth you of all your diseases?
 5. Have you not already been awakened through your suffering to turn to God and live?
 6. Declare every hour of your life that God is your life, and your strength.
 7. That it is the Spirit that quickeneth; the flesh profiteth nothing.
 8. Are you keeping your heart and mind stayed on God (Spirit) or on your flesh?
 9. Why not put your faith in God, instead of drugs?
 10. Let it be said of you, that your faith has made you whole.
 11. Have faith in a whole spiritual body and perfect action in every part, for the body is the temple of God.
 12. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? (I Cor. 3:16).—*Contributor.*
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He who has the quest of the good in his heart relates himself thereby with all the higher powers and forces of the universe and they aid him at every turn.—*Trine.*

THE VALUE OF WORDS



WORD is defined as the sign of an idea. Every word represents a certain idea, and when the word is spoken, the idea is conveyed to the mind. But a word is more than a sign. It is alive with the substance, intelligence and power of the idea it represents. The kind of ideas held in the mind of an individual determines his character, and if ideas have such power, the words containing and expressing such ideas are also powerful. Therefore the wisdom of being careful in the use of words is easily proved. Solomon showed great understanding of the power of words, and every student of Truth would do well to familiarize himself with the Proverbs in which the wisdom of Solomon is expressed.

One of the fundamental principles of the Truth of Being is that only that which is in Truth is real, from which it follows that everything not in Being is unreal. Every idea founded in Truth is real, vital, powerful *in itself*, and its word of expression is like unto it. Every idea not founded in Truth is unreal. It has no substance in itself, but derives all its power from the force and substance infused into it by the mind that holds it. Unreal conditions are undesirable, and the problem before the race is how to be free from them. People taught of the Spirit have found that since all conditions rest upon ideas, a change can be made only by changing the sustaining idea. Since words express and convey ideas, all words representing errors should be avoided. Therefore it is not wise to name error conditions further than to deny them. The continual use of any word that names error keeps the error alive in consciousness, and so long as it is kept alive it continues to manifest.

Knowing the law by which the manifest world has appeared, we do not judge of the reality of things by appearances, but go back to the idea that has caused the manifestation and judge of it by the standard of Truth. In and

through the realm of ideas all the manifest becomes subject to us, for we look back of every appearance and study its name and see for ourselves what has produced the manifestation. To the extent that we know the Truth we are masters of ideas and can drop out of mind every untrue idea and establish the true.

One of the errors that darkens the minds of men is the belief in matter and material conditions. In reality nothing is material. Everything is pervaded with the everywhere-present Life and Intelligence of Spirit. We, therefore, think it wise to drop the use of the words "matter" and "material," except when it is found necessary to deny specifically the name which helps to support and keep in evidence the seeming condition of materiality.

This is an illustration which everyone can carry further for himself. It will be readily seen that names of diseases should not be used in conversation, nor in thought, because the name carries with it the suggestion of symptoms and certain results.

It should be remembered that merely changing the name of a condition does not affect the condition in the least, so long as the old idea remains. For instance, it is not wise to talk about death, so some have thought to get around the problem by calling death by some other name. But no matter what the name, so long as it signifies the separation of spirit, soul and body, the results are the same. So let us be honest with ourselves and not be deceived with a play upon words.

THE UNREALITY OF "OBSESSION"

There is a belief called "obsession." Teachers and healers meet this so often in their work that they need to know whether it has any foundation in Truth.

The term "obsession" is usually understood to mean the control of an individual by a dead person; but it is assuming too much to take for granted that the word "spirits" refers to people who have died. Some translations give the word "demons" instead of "spirits," and this is a clearer rendering.

Students of Scripture who also study mind know that all conscious thought becomes subconscious, and an error may be held in thought until it is so firmly fixed and so strong that it takes control of the man. Such controlling mental states are the "demons" which are to be cast out. Anger, jealousy, greed, appetite, passion—these traits when allowed to become dominant are demons. An individual who gives up to a demon loses control of himself and does many things that his friends cannot account for, and seeing him not normal, they conclude that he is obsessed or insane. So long as his condition does not attract attention he is considered sane, although he may be wholly possessed of some idea, such as the making of money, or self advancement, or some other ambition that centers about self and severs connection with the Divine Law.

The remedy is "fasting and prayer;" that is, denial of the error and abstaining from it, and affirmation of and obedience to Truth. If a man has given himself up to anger until he has lost the mastery of himself, he needs to affirm his Christ power and dominion over every angry thought, and refrain from feeding the false state of mind by further outbursts of temper. Whatever the error may be, the Christ dominion should be declared, and the error denied in thought and act.

All causes are in the mind. If you look to the outside for the sources of trouble, you only waste valuable time. Even if you have the right remedy, the Word of God, you will not bring about freedom and healing while you are applying the remedy to some imaginary external cause. It is sense consciousness that throws men off their balance. Repeated giving up of himself to sensation results in man losing his center and his *I Am* directive power. As a rule, he and his friends would rather attribute his condition to a mysterious Providence, or to the dead, or to almost anything that will free him from responsibility. But the Lord says it is "iniquity" that causes every discord. Study of mind action proves this to be true.

In treating disease it is found necessary to drop out of

mind the name that has been given to the appearance. It is hard for anyone to rise out of the thought of rheumatism while holding in mind all the symptoms and results that the name suggests.

Healers should be just as wise in denying the name "obsession." It should not be talked about, thought about nor believed in in any way. It is not true in the Absolute and is therefore not true at all. Instead of building up in your patient's mind all the commonly accepted beliefs about obsession, deny them all and set him free in his *I Am* dominion.

WORD FORMULAS

We do not claim that the word formulas we give will take the place of that "righteousness" which Jesus said was the price of the kingdom. These self-treatments are good, so far as they go, and many have found them the open door to the larger knowledge, but no one should presume that they constitute all, or even a part of that deeper wisdom which comes with the quickening of the Spirit. Words and formulated statements of Truth are but echoes of Truth. To know the Truth you must go into the realm of the formless and nameless and wordless.

Physiologists tell us that gray hair is caused by devitalized hair follicles. What caused the devitalization? It may have been fear or worry or anger. Fear has turned the hair white in a single night. Mental anguish has done likewise. Certain kinds of fever, which are usually the reflex of anger currents in the mind, burn out the follicles. The belief of old age and loss of vigor depletes the life flow to the head, and the hair grows scant and gray in consequence. Thus we see that a statement that would heal one case might not another. In general, we should all deny old age and the human belief in senility and decrepitude. It is a base libel on God and man. We all dread the "sans teeth, sans eyes" and sans everything else age of the flesh consciousness. God has no part in it, and man repudiates it at every turn. Old people are respected for what they have been, but they find scant welcome in the business or professional world. The

man who believes in old age is finding by hard knocks that he is out of place in the world of eternal youth. What is the remedy? Begin right now to deny old age. Affirm the vigor of youth as yours by Divine Right. Find out the sins that are causing your body to take on the evidences of old age, and "repent." Cast out worry, anger, condemnation, lust, fear, and the many terrors of ignorance and superstition, and affirm the love and protection of our ever-present Father. Get acquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor.

A metaphysician writes: "About three years ago the belief in old age began to take hold of me. I was nearing the half century mark. I began to get wrinkled and gray, my knees tottered, and a great weakness came over me. I did not discern the cause at once, but I found in my dreams I was associating with old people, and it gradually dawned upon me that I was coming into this phase of race belief. Then I went to work with a vim. I repudiated the whole world of old age and decrepitude. I denied them any place in my mentality. I spent hours and hours silently affirming my unity with the Infinite Energy of the One True God. I absolutely refused to sympathize with old people in any way. I associated with the young, I danced with the boys, sang coon songs with them, and for a time took on the frivolity of the thoughtless kid. In this way I switched the old age current of thought. Then I went deep down within my body and talked to the inner life centers. I told them with firmness and decision that I should never submit to the old age devil—that I was determined never to give in and that they had just as well avaunt first as last. Gradually I felt a new life current coming up from the life center. It was a faint little stream at first, and months went by before I got it to the surface. Now it is growing strong by leaps and bounds. My cheeks have filled out, the wrinkles and crow feet are gone, and I actually feel like the boy that *I am*. 'God is not the God of the dead but of the *living*.'"

FALSE NOTIONS OF SPIRITUAL PROGRESS

"Almost all who aim at serving God do so more or less for their own sake. They want to win, not lose; to be comforted, not to suffer; to possess, not to be despoiled; to increase, not to diminish. Yet all the while our whole interior progress consists in losing, sacrificing, decreasing, humbling, and stripping self even of God's *own* gifts, so as to be more wholly *his*. We are often like an invalid who feels his own pulse fifty times in the day, and wants the doctor to be perpetually ordering some fresh treatment, or telling him how much better he is. This is all the use that some people make of their spiritual director. They move round and round in a petty circle of easy virtue, never stepping beyond it heartily and generously; when the director (like the physician) is expected to soothe, comfort, encourage, foster delicacy and fastidiousness, only ordering little sedative treatments, which drop into mere habit and routine. Directly they are deprived of sensible grace, which is as the milk of babes, such people fancy all is lost. But this is plain proof that they cling overmuch to means, overlooking the end, and that self is their main object.

"Privations are the food of strong minds: they invigorate the soul, take it out of itself, and offer it as a living sacrifice to God; but weak people are in despair at the first touch of privation. They fancy that all their work is being overthrown just when it really is beginning to be solidly fixed and thoroughly purified. They are willing to let God do what he will with them, provided always it be something great and perfect; but they have no notion of being cast down and crushed, or of being offered as a sacrifice to be consumed by the Divine flames. They seek to live by pure faith, yet want to retain all their own worldly wisdom; to be as children, and yet great in their own eyes. But what a mere spiritual chimera this is!"—*Fenelon*.

The foregoing has a message that everyone who is trying to live the spiritual life should heed. We have never emphasized the thought of suffering in connection with spiritual growth, because suffering is not a means of development. That it does sometimes accompany the passing away of error from human consciousness none will deny, but it is lack of discernment that leads one to think that an incidental experience is itself a cause. The purifying power is Spirit, not suffering.

A glimpse of this truth has led many to believe that they can slip into the kingdom of God without any sacrifice of self. Between the two extremes of exalting suffering as a means of spiritual growth, and expecting to gain heavenly things without giving up the personal, the truth is found, and the article quoted above expresses that truth clearly. The one aim in all spiritual seeking should be to find and know God and be consciously one with him in the relation of Father and Son. Nothing else will satisfy. The longing for spiritual consciousness will keep urging us on until we see that there is nothing to be desired but God.

METAPHYSICAL PHARMACOPŒIA

PRESCRIPTION DEPT.

FORMULA - 7-9-11-8
GOD'S SUCCESS ELIXIR

Sept. 19, 1917.

Rx

| | |
|---------------|-----|
| Character | 3i |
| Health | 3i |
| Judgment | 3i |
| Humor | 3iv |
| Self-Analysis | 3iv |
| Understanding | 3iv |
| Love | 3i |

16

MIX:- 3 thoroughly incorporate with one pint of Divine Will, adding a dram of the milk of human kindness. Saturate the solution with Honesty and then apply with the soul steeped in a little Arm. Ex. Beneficence.

SIG- Apply to the heart, head and solar-plexus three times daily, doubling the dose every third day. Enough to make one quart of Divine Success.
Frederick R. Herschmann.

YOU CAN

THOMASINE A. WETMORE

The verb *can* in grammar is in the potential mood, and denotes power, possibility, liberty. The present tense as "can" was originally a preterit; meaning I have known; or learned, and hence, I know; I know how. It is nearly related to understanding and must be in kindly touch with will as directive power in activity.

"I can" is a prophet of power, a seer of ability, but to prove this there must be conjunction with will. So, since you know, and you know how, you can, if you will. Everything in nature runs its harmonic scale, beginning with its first chord, "I can." "I can," whisper the rootlets of the lily down in the dark earth, to the will of its life; and the sap springs forth through the bulb and pushes upward the stalk; the leaf buds and flower buds form and unfold to the *fostering gaze of the sun*, and to the beauty and the glory of the earth.

Even the smallest insect falls in line with the impulses of Being. Then, why should the appointed sovereign of his universe yield to the negation of his good by using "I can't"? This darkened sense of inclination and effort, this hesitancy of the will needs the baptismal words of the Psalmist, "Oh taste and see that the Lord is good."

"I can" is an inner seer and an overseer, as was Nehemiah in his rebuilding of the walls of Jerusalem. "I can" and "I will" was the tune to which Joshua set the ram's horn in breaking down the walls of Jericho.

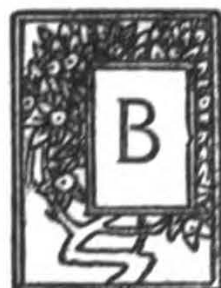
History is rich in examples of those who felt and proved the power involved in "I can." Napoleon, crossing the Alps, saw no obstacles; Leander felt no shrinking in swimming the Hellespont; so, in our spiritual ongoing, it requires the courage of a Joshua, the will of a Napoleon, the resolve of a Leander, nay, more; it needs the illuminating light of love, the sure guidance of Truth to make the circuit.

The climax of all examples is that of Jesus Christ, who gave us the wonderful demonstration of transmutation of body substance, through faith and understanding. Then Paul, with his clear spiritual insight, gives us the keynote: "I can do all things through Christ who strengtheneth me."

REALITY OF TRUTH

STELLA PAULUS

"Ye shall know the truth, and the truth shall make you free."



BUT what is truth? Pontius Pilate once asked this question but did not wait for a reply. Many people in this day are wiser than he because they recall the promise of Jesus that he would send the Spirit of Truth to lead us into all truth. They are learning to quiet the confusion of tongues of the external world that they may hear the "still, small voice" of the Spirit within and they are getting wisdom and understanding. The Spirit of Truth is the "light that lighteth every man that cometh into the world." It is Wisdom, the Father Mind within, and we get the benefit of it just so far as we recognize it and draw upon it as the source of wisdom.

Jesus said, "It is expedient that I go away; for if I go not away the Spirit will not come." The disciples clung to the personal Jesus instead of taking the Christ Spirit—the Christ Mind—which is the light, the spiritual nature of all God's children. The world up to that time had fallen so far away in consciousness from the Father that they were looking to the material world for wisdom, health, substance and even life itself.

The truths of Spirit are so simple that a child can grasp them; but the worldly-wise pass them by. Grown people have a great deal to unlearn—a great deal of rubbish to unload from the mental storehouse to make room for the simple truths of Spirit—the truths of Being. There is only One Presence and One Power—the Almighty Good. This is why we are told to keep a single eye—to see only good. There would be no appearance of evil if man had not fallen through disobedience into a belief in a power adverse to the Good. No evil of any kind has any reality in spirit and in truth and it vanishes like mist before the rising sun when a strong light of truth is turned upon it. The world has wallowed far too long in the filthy pool of evil thought. It is time to wash in the river of Life and get out into the sunshine to live in the light of truth.

There is nothing mysterious about this teaching of the Spirit. It comes to one as a sure knowing. We no longer think or believe on questions that have been illuminated by the Spirit. We have reached a realm of absolute knowing and all the sages of all the ages cannot argue away from us the truth that the Spirit has revealed. He teaches us that God is our Life—all the life there is—Omnipresent Life. One cannot live a minute without God. He is Being. God is; man ex-ists (is out of). One of his names is *I Am*, and it makes a mighty difference to us how we use this name, because "Life and death are in the power of the tongue."

Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." It has taken man many years to learn the truth of much he said. One of the things that are about to be demonstrated is that eternal life is ours—not by way of the grave, but "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Death is the wages of sin, not the door to heaven. The key to the door of heaven is Love. Not the selfish love that separates itself into families, or groups of any kind, but the Love that knows the brotherhood of man and the Fatherhood of God—the Love that taketh no account of evil.

Man's ability to prove truth depends upon his willingness to forgive sin. We forgive sin in ourselves and in others by refusing to see, hear or speak evil, and giving good for evil. We deny the evil appearance and affirm the spiritual truth of the presence of the good. The Christ redemption is for the whole man—spirit, soul, body, here and now. By a conscious taking of Spirit Life and Spirit Substance the mortal puts on immortality, the corruptible puts on incorruption. Paul said, "The whole creation groaneth and travaileth in pain together . . . waiting for the adoption, to wit, the redemption of our body." We are told, too, that when we see the terrors of these last days we should rejoice and be glad because our redemption draweth nigh.

The word personality means "a mask." Shakespeare said, "All the world's a stage and all the men and women merely players." Many people believe themselves to be what they seem to be on this world stage—prince or pauper, athlete or invalid, hero or villain; but it is time to let the

Spirit of truth shine through the mask and reveal the true nature. Everyone has the privilege of claiming his sonship as the image and likeness of God—the Omnipresent, Omniscient, Omnipotent Spirit of Love. Our inheritance is then from him—perfection, not the “sins of the fathers.” “Call no man your father upon the earth: for one is your Father, which is in heaven.” This consciousness is the Christ Mind—the Truth that will make you free—and it is the only way that freedom will ever come to us, either as individuals or as a nation.

God is no respecter of persons (masks) and he is only waiting for his children to let him express himself through them in the fullness of Life, Love, Wisdom, Strength, Substance, Power and Peace or Harmony—for these are his seven attributes. He expresses as some attribute through all things; but it is only through man, his “image and likeness,” that all his attributes are united in manifestation.

A wonderful time is coming with the establishment of the kingdom of heaven on earth: but we shall all have to take the examination and be “accounted worthy” to stay to enjoy it. Man has either the Christ Mind that knows no evil, or the Adam mind, the “carnal mind,” which is “enmity to God,” believing in the reality of evil appearances. The testing time for the whole world is at hand and if we cannot trust God as our health, our supply—indeed our “all sufficiency in all things”—we shall hardly pass the examination. Evils have no reality in truth, but if we persist in calling ourselves of the earth we shall have to pass with them, because a new race and a new earth are coming wherein dwelleth righteousness. “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”

Let us know that it is not enough that Christ was born two thousand years ago, but let us see that the Christ Mind is born in us; then the Spirit of Love and Wisdom will grow and crowd out all thoughts of evil and bring to us the glorious freedom promised to the children of God.

“Boldness hath genius, power and courage in it;
What you can do, or dream you can, begin it.”

"IN GOD WE TRUST"



OUR United States from the beginning of its history has been the expression of a divine idea. It was conceived a Spiritual thing. Its principles have ever been the loftiest. Its purposes have always been true to the highest—that which would bring the greatest good to all, and grant to all liberty, freedom and the right to individual Spirit-

ual unfoldment.

Two standards it has ever held before its people—a united faith in God, and a united state among the individuals making up the body of its expression. In other words, it has proclaimed a union of all toward God, and a union of all toward each other. It is but another way of expressing the commandment given by the Master, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." It has proclaimed this on the surface of every coin which circulates from hand to hand as the very life blood of the nation—"In God we trust," "*E Pluribus Unum*"—*One out of many!*

One God, and one nation as one man! When our nation speaks, it speaks through the voice of the people—all the people. Hence it is a "mighty voice," and it speaks forth the principles of truth, justice and freedom. It has uttered its voice, and it shouts with a mighty shout proclaiming itself throughout the world as being on the Lord's side, "*In God We Trust*," and we stand as one—"E Pluribus Unum!"

It is good to be on the Lord's side. It is the only side on which to be, for truth must triumph upon this earth, and will triumph. On this side is all power, for God is all power, and victory is with those who have the all power and the knowledge of how to make the best use of it. "The chariots of the Lord are twenty thousand, . . . even thousands of angels"—and with him, too, are vast throngs upon this earth, not only of our nation but of all nations, yet especially of our nation, which is made of all nations, of all races, of all creeds. These are they who have the whole

spirit (Holy Spirit) for they are of the whole—they have been gathered from the “four corners of the earth.”

The army of the Lord has a weapon to use more keen than spear or sword. It is more blasting than the deadliest cannon. It is a bomb more powerful than any of man's invention. This weapon is the word of Truth. It is “sharper than a two-edged sword.” It is “like a fire, and like a hammer that breaketh the rock in pieces.” It renders the opponent powerless to fight against the good, for it makes of him a lover of the good! “The Lord gave the word. Great was the company of those that published it,” (Psa. 68:11)—and God has given this word to our nation, to our people, and has published it upon the very money we use as our support, and it is in every man's hand so he cannot help seeing it and using it, and the word is,

“IN GOD WE TRUST!”

It has been given us, it is printed, it is published, and now it shall be recognized as having tremendous power, and it shall be spoken—sent forth to accomplish the purpose for which it was given. “Lo, he doth send out his voice, and that a mighty voice”—mighty for it is the voice of all our people, thousands upon thousands who can utter this word intelligently and effectively. It can bring upon our nation when it is so uttered a power unspeakable, for the word “*In God we trust*” is a word of *receptivity*, a word that shall empty the soul to the inflow of power that God himself will send out over the world through us.

This word is not directed to personalities—it is directed to God who himself directs personalities. The vast throngs who use it will realize that this present strife is far greater than a struggle against personalities—that it is not so much against “flesh and blood” as it is against principalities and powers, of psychic forces, as Paul understood long ago. Then shall we rise to our opportunity and rebuke these demonish forces that are uncontrolled about us and are playing such havoc upon the earth through personalities who lend themselves to hate, and with a mighty voice proclaiming, “*In God we trust*,” the consciousness of this earth shall be lifted high above such subtle influences until good indeed reigns supreme in form as well as in Spirit.

A soldier once said to Jesus, "Speak the word only, and my servant shall be healed, for I am a man of authority having soldiers under me, and I say to this man, Go and he goeth, and to another, Come and he cometh, and to my servant, Do this and he doeth it." Here we have the record that two thousand years ago a Roman centurion recognized that the Christ man has authority over the elements, that invisible forces are his servants, and that by the proper use of the word these forces are controlled and made to do his bidding.

This then is the weapon of the Christ man in warfare—the word that does not "return void," but accomplishes that thing whereunto it is sent! As Christ men and women we must send it out over and around and through the ethers of this planet. These forces will obey us if we will but recognize our power and speak to them! But we must speak with authority, and know what we say and why we say it.

"The Lord gave the word. Great was the company of those that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil" (Psalm 68:11-12). What a promise that is! The one seemingly inactive gains the victory because "she"—that interior soul force that abides in receptive stillness—listens to the word of God and proclaims it—publishes it—abroad until the very air vibrates with the concentrated power of it. With one voice in the knowledge that we are one people and the people of the *One*, we must speak to the soul of this planet, for it is the soul that brings forth the word, just as the soil brings forth the seed.

The word of God releases God power—all mighty power. This power is not of man, but operates in and through man. It cannot be used except as it is released by man. It is through our doing our part and releasing this power by this God-given word which we are to speak that we shall help God win his battle and give him the victory. Thus shall man "prove God" and the windows of heaven shall open so that God can come forth in the terribleness of his might to "shorten the days" lest all flesh be destroyed from the earth.

Jesus by his word used at will the greatest power that can be used—God—and he declared that all power was

given unto him in heaven and earth, and that we can call forth this same power to do even greater things than he did. He laid claim to no power of himself but frankly stated, "I can do nothing of myself, the Father in me [Spirit power more mighty than electricity] he doeth the works." He instructed his followers to work as he worked, "If ye have faith as a grain of mustard seed ye shall say [speak the word] unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you" (Matt. 17:20). And again, "I will give unto thee the keys of the kingdom of heaven [the words that shall release the indwelling power of Spirit] and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 17:19).

Think of men and women at this very hour having in their possession a key to the unlocking (loosening) of power so terrific that the "gates of hell shall not prevail against it," and think of the men and women of today being indifferent to the use of such a key. They are indifferent through lack of knowledge. We must bring them that knowledge. Let us "bring all the tithes into the storehouse," or give all the power unto God and we will find that he will "rebuke the devourer" for our sakes, and "all nations shall call us blessed," because through the mighty power of our united word we have proved God. Then will the windows of heaven open for the bountiful blessings which will be of such measure that we will not be able to receive it. This promise is given to us in the third chapter of Malachi, the last of the old books, and the one just preceding the new testament, or testimony of the Christ age. It begins, "I will send my messenger and he shall prepare the way before me." Are you his messenger—are you willing to unite with us in proclaiming his word that shall make this outpouring of power possible? "The Lord gave the word. Great was the company of those that *published it*." Speak it, write it, print it on your letterheads, your envelopes, your magazines, your newspapers, your catalogues, your price-lists, your books, your announcements—everywhere, everywhere—publish it, *publish it*—the magical God-given word.

"IN GOD WE TRUST"

We must stand together in a united state as one man

for the army of the Lord is one man—Jesus Christ the universal 'brotherhood. It was a united army, and a united word tuned to the toot of the ram's horn that caused the wall of Jericho to fall, probably striking its keynote. And the walls that shut in the new age must give way even as then, when we shout the key word that overpowers all resistance to truth and justice. Even as then we must shout together, in a united state even as we are now standing in a united state, for it is this united state that our United States is now uniting with others to establish—a united state among men that shall bring to pass the answer to the prayer of the Master, "That they all may be one, that they may be made perfect in one"—"*E Pluribus Unum*"—many in one!—*Florence Crawford, in "The Comforter."*

A MESSAGE TO YOU

Simply waiting in thy Presence,

Simply standing in the glow

That the glory of thy Being

Never ceases to bestow.

Pain there is not—pain nor sorrow,

They have vanished as the dew

Where the morning sunlight glimmers

From the bosom of the blue.

Fear I know not—like the shadows

That take wing before the day—

In the brightness of thy Being

All my fears have passed away.

Simply waiting in thy Presence,

All the strength belongs to me,

Weak and frail—oh, loving Father—

Weak and frail, I cannot be.

Standing in thy fadeless Glory,

All my life is glorified,

I am strong and true and mighty,

Lord, thy child is satisfied.

—*Macy.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

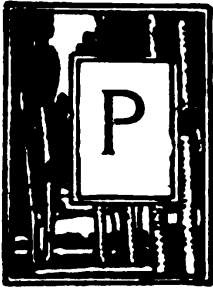
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

SPIRITUAL EXERCISE



PEOPLE who have been especially interested in physical exercise are inclined to think when Truth is presented to them that the body does not come in for its share of attention. This conclusion is based wholly upon a lack of understanding of the relation of ideas to the body-substance. When one realizes that the body is the manifestation of the ideas that pass through the conscious mind, it is evident that the body is in a continual state of activity, otherwise designated as exercise.

There is a true way of exercising the different members and organs of the body, but in order to specifically put this way into execution, it is necessary to know the character of the different ideas that make up the entire organism. Primarily, inherent ideas of life, substance and intelligence are set into operation by our play of thoughts and words upon them. If our mental action is in harmony with the Word of God in us, *i. e.*, is in harmony with constructive, eternal principles, we mold incorruptible, immortal cells in body-substance. As we grow in the Truth, knowledge of the Divine Body Idea is unfolded to our consciousness, and we come to consciously coöperate with the indwelling Word of God in bringing about perfection in the manifest body.

The first organ that is exercised under the Divine Law is the heart. The student comes into a vital realization of the great love of the Father, who eternally stamped man with his divinity, and the heart is filled and thrilled with gratitude and praise. This feeling naturally expands and exhilarates the cells of the heart, and through the avenue of the blood a regenerating love idea is set into activity throughout the whole organism. The joy of the knowledge that man is not a "mere worm of the dust," but a coworker with the Father in manifesting the harmony of Divine ideas in the earth (body consciousness) is established, and a greater inflow of life, strength and power is felt.

Ideas of joy and strength function in the lower part of the back and from this part of the organism emanate to every needy cell and tissue.

Ideas of life inspire and expand the lungs to a greater capacity of God-liveness, for the lungs are the original seat of life. When man became separated from his feminine nature, and the female became objective, he set up an entirely different order of ideas of life and love, and built organs of generation to conform to his desire for union with the feminine (female) or soul. It is not surprising, then, that when man contacts again the Divine principle of life and love, that he should first feel its thrill at the generative center, for through ages of thought these ideas have been focalized and expressed from this center. As we begin the process of regeneration it is necessary to spiritualize the forces of life in the loins until a certain purification is established, otherwise, the tendency to throw off the vital essences in a physical way is accelerated. As one continues holding to the Truth of the *purity of ideas* of life and love, declaring that the *original creative law* is now being established in the whole organism, these attributes of Spirit are more clearly discerned to flow out from the lungs and heart, and the life center in the loins becomes a sort of sub-station, as it always has been in reality.

Changes in organic structures naturally follow changes in ideas. Just as certain glands, muscles, etc., in the body, through which man originally expressed Divine ideas, have degenerated, so organs that may now appear of great value and importance to man in mortal consciousness will lose their usefulness when spiritual consciousness is established and the spiritual body again made manifest.

The character of our thoughts governs the function of an organ, and, therefore, its exercise. Center your attention in the stomach or bowels, imaging upon them the idea of Divine life, activity and purity, and immediately they begin to respond with gurgles of delight.

The shoulders and hips are the manifestation of ideas of responsibility. It does not follow, however, that it is *actual* responsibility which weighs heavily upon man's shoulders and hips, but simply believing that one has great responsibility causes weight and discomforts of various kinds in these important members of the body. Often the man with stooped shoulders has carried nothing heavier than a dissenting mental attitude. It is a very common occurrence

for men, who have worked hard in building up some important enterprise, to mentally carry the burdens of the whole work long after efficient and reliable helpers have taken over the actual construction and responsibility. But the subconscious ideas of responsibility go right on forming cells of like character and the body grows weary under the burden. But in truth there are no burdens in Spirit, and all work, however strenuous, is but an opportunity to express the capacity of the Divine Self. When one works in this Spirit, the shoulders and hips take on a freedom and lightness that is unknown to one who earns his bread by the "sweat of his face," or who mentally carries the responsibilities of his world on his shoulders.

The arms are exercised through the activity of ideas of generosity, liberality and freedom in giving and receiving, while the lower limbs respond readily to ideas of endurance, agility, grace, youth and fleetness. It must not be supposed that all ideas of fleetness, for instance, manifest themselves in the limbs. An idea is free-flowing and expresses its character in the whole organism, once it is established in consciousness. The ability to think *quickly* would find an expression in the muscles, which are the manifestation of ideas of activity. The ability to think *clearly* would affect the vision and picture forth as clear, strong eyes, and would also clarify the skin. Ideas of cleanliness make wholesome and sweet the whole body, provided, of course, that one acts in harmony with these ideas.

As we become more and more established in the consciousness of Spirit as the reality of the whole man, and express a greater degree of mental efficiency in handling Divine ideas, the body is more perfectly rounded out under the Divine Law, and the demand for physical exercise is fulfilled under a Higher Law than that used by the physical culturist.

The student of Truth should show forth the fruit of his spiritual affirmations and meditations in his body. We should bear in mind that growth under the Divine Law is from within, and our capacity to receive the Truth in child-like faith and joy is the measure of our ability to realize the Word of God in us, and to bear its imprint in our flesh.

Heretofore we have lived on the surface of things and

there is a natural tendency to look on the surface for signs of God's presence. We would not infer that the manifestation is separate from the idea, or that it is perfectly legitimate to be a practical Christian and bear no indication of it in manner or flesh, but we would impress the student with the necessity of keeping the attention centered in Divine ideas, and thus invite their manifestation in an orderly, harmonious manner. When we are continually looking for signs in ourselves or others, we are drawing our attention from the spiritual center within, and depriving ourselves of the solid foundation necessary to the manifestation of the fruits of Spirit. To display signs of spirituality in any outer way, before one has become established in the poise and power of Spirit within, is to dissipate one's substance and cheat the body of the very elements essential to its glorification. Our spiritual ideas must be related to our manifest world, but the without is always governed by the within when man is expressing in Divine Order.—I. M. M.

BIBLE STUDY

*Fifth Day's Creation, as Given in First Chapter of Genesis.
According to the American Revised Bible: Its
Interpretation and Application in In-
dividual Consciousness.*

20. *And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven.*

"Water" represents the unformed quality of Mind, always present as a fecundating element in which ideas (living creatures) increase and multiply, in the same manner that the earth produces a crop when sown with seed. The "birds" represent the liberated thoughts or ideas of Mind (heaven).

21. *And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.*

As applied to the body, "water" represents the fluids of the organism. The "sea-monsters" are the life ideas that

swarm these fluids. Here is pictured Divine Mind creating the original Body Idea, as imaged in verse 20. In the second chapter of Genesis, we read of the perfect manifestation of this Idea. Idea, expression and manifestation are the steps involved in bringing forth under the Divine Law. The eternal stamp of *good* is placed upon Divine ideas and their activity in substance.

22. *And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth.*

In the fifth day's creation, ideas of discrimination and judgment are developed. The "fishes" and "fowls" represent ideas of life working in Mind, but they must be properly related to the unformed (seas) and the formed (earth) worlds of Mind. When the individual is well-balanced in mind and body, there is an equalizing force flowing in the consciousness and harmony is in evidence.

23. *And there was evening and there was morning, a fifth day.*

Another orderly degree of mind unfoldment is fulfilled. Another step of spiritual growth is being worked out in individual consciousness, when one enters into the quickening of his judgment and discernment, and seeks to conform his ideas to Divine Mind.

QUESTIONS AND ANSWERS

Explain: "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said . . . flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16:15-18, R. V.).

The symbolical meaning of Peter is *faith* and it has generally been concluded that Jesus made an emphatic assertion that he would found a church upon *faith*, but this is not the fullness of the Truth he taught. Through *faith* the real nature of man is discerned to be spiritual. This perception of man's real being is not arrived at through mortal understanding (flesh and blood), but through spiritual discernment (Father in heaven). The church of which

Jesus spoke is the *reality* of Spirit, which Peter discerned as the substance of all things. The *word* church means "called-out ones." They that are called out of darkness into light, out of the bondage of sin and death into the liberty of life, constitute the church of Christ. The regenerative process into which the "called-out ones" are initiated, must first be established in individual consciousness as it was established in Jesus, then "I, if I be lifted up from the earth, will draw all men unto myself." The "gates of Hades" (error) cannot prevail against the reality of Spirit.

The Word of God, which is the reality out of which all is made, and upon which man moves in faith, could never be confined by creeds or ritual, neither could Jesus, being himself the Word made flesh, speak of building a temporal church through the activity of faith alone. "Thou art Peter," that perceptive quality of Spirit, and that which we perceive as a *reality* becomes the "rock" or foundation upon which we build the habitation for the spirit, mind and soul. This habitation is the church of Christ, the eternal, indestructible, spiritual body of which Jesus spoke.

When one declares, "It is manifest," how do you know that your words are fulfilled?

The *reality* of the manifest world is the realm of ideas underlying it. We move upon the realm of Divine ideas with our true words and bring forth the manifestation of like character. The manifestation is the external result of the activity of a spiritual idea in substance. It is more scientific to declare, "It is fulfilled (filled full)" than to declare "It is manifest," after having spoken a Word of Truth. When one is working with principles of Truth, there is not so much concern about manifestation, but the substance of thought is given to realizing the reality of spiritual ideas. Through affirming words of Truth, and meditating upon them in the "Secret Place of the Most High" they become creative factors of good in consciousness. Manifestation follows in mind, body and affairs in natural order and harmony.

How do you apply the idea of circumcision, referred to in the Scriptures, to individual consciousness?

Circumcision, as referred to in the Old Testament, is an external ceremony practiced by the Jews to indicate a certain conformity to the Mosaic Law. It is symbolical to

the "cutting off" of certain tendencies of mortal consciousness, and indicative of a desire for purification and cleanliness. Under the law of Jesus Christ, of which the New Testament bears record, circumcision is fulfilled in its spiritual meaning, and stands for the purification of the individual from the law of sin and death. When one has entered into the realization of the Spirit of the law, the symbol is no longer necessary to soul growth. "Circumcision is that of the heart, in the spirit, and not in the letter." Paul also tells us that one may be circumcised in the flesh, and still be unrighteous. He who keeps the precepts of Divine Law, and seeks to embody the principles of Truth in mind, body and affairs, is circumcised unto the Lord, which is the essential purification.

TO MY SON

Never judge, nor condemn; never arraign, nor censure—not a word; never an unclean, unkind expression; never a doubt or fear; never a disparaging remark of another. As you would others should do to you, so do ye. Pause! Be still! Not a word, emphatically, not even a look that will mar the sweet serenity of the soul. Know God. Keep silence before him, not a word of murmuring or complaining in supplication, not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him an opportunity to speak. Harken to his Voice. This is the way to honor and know him. Listen to obey. Words make trouble. Be still! This is the Voice of the Spirit. Take no thought for tomorrow. Worry not about home, church or business cares, cast all on him; and not a word. We think so hard, pray so hard and trust so little.—*Written by Dr. Mary Davidson in her Son's Bible.*

There are nettles everywhere, but smooth green grasses are more common still; the blue of heaven is larger than the cloud.—*Elizabeth Barret-Browning.*

For light is sown for the righteous, and gladness for the upright in heart.—*Psalms 97:11.*

"OUR DAILY BREAD"

I have often heard it said by "up-to-date" religionists in this country that the saying in the Lord's Prayer, "Give us this day our daily bread," was at best a beggar's lazy petition. It has been suggested that those words should be omitted from the prayer, because they pertain to "material things." And at any rate we can get our daily bread only by working for it.

Yes; and the Oriental understands all that. And he perceives also that by working for his daily bread he does not *create* it, but simply *finds* it. The prayer, "Give us this day our daily bread" is a note of pure gratitude to the "Giver of all good and perfect gifts." The Oriental does not know "material things" as the Occidental knows them. To him organic chemistry does not take the place of God. He is, in his totality, God-centered. His center of gravity is the altar and not the factory, and back of his prayer for daily bread is the momentum of ages of mystic contemplation. The Oriental finds kinship, not with those who go for their daily bread no farther than the bakery, but with the writer of this modern psalm:

"Back of the loaf is the snowy flour,
Back of the flour the mill;
Back of the mill is the wheat and the shower,
And the sun and the Father's will."

It is not my purpose to exaggerate the piety and moral rectitude of the Oriental. I am fully aware of the fact that he is lamentably lacking in his efforts to rise to the heights of his noblest traditions. Nevertheless, those who know the Oriental's inner life know also that from seedtime until harvest, and until the bread is placed upon the family board, this man's attitude toward the "staff of life" is essentially religious. In the name of God he thrusts the sickle into the ripe harvest; in the name of God he scatters his sheaves on the threshing floor and grinds his grain at the mill; and in the name of God his wife kneads the dough, bakes the bread, and serves it to her family.

In my childhood days "kneading-day" at our house was always of peculiar significance to me. I had no toys or story-books to engage my attention, and it was with the

greatest interest that I watched my mother go through the process of kneading. Her pious words and actions made kneading a sort of religious service.

After making the sign of the cross and invoking the Holy Name, she drew the required quantity of flour out of a small opening near the bottom of the earthen barrel in which the precious meal was stored. It was out of such a barrel that the widow of "Zarephath which belongeth to Zidon" drew the "handful of meal" she had, and made of it a cake for Elijah, for which favor the fiery prophet prayed that the widow's barrel of meal "shall not waste."

Then my mother packed the flour in the shape of a crescent on one side of the large earthen kneading basin which is about thirty inches in diameter. She dissolved the salt in warm water, which she poured in the basin by the embankment of flour. Then with a "God bless" she took out the leaven—a lump of dough saved from the former baking—which she had buried in flour to keep it "from corruption," that is, from overfermentation. This leaven she dissolved carefully in the salt water, and by slowly mixing the meal with this fluid, she "hid" the leaven in the meal. It was this process which Jesus mentioned very briefly in the parable of the leaven in the thirteenth chapter of St. Matthew's Gospel. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

The kneading done, my mother smoothed the surface of the blessed lump, dipped her hand in water, and with the edge of her palm marked a deep cross the whole length of the diameter of the basin, crossed herself three times, while she muttered an invocation, and then covered the basin and left the dough to rise. The same pious attitude was resumed when the raised dough was made into small loaves, during the baking, and whenever the mother of the family put her hand into the basin where the loaves were kept, to take out bread for her family's needs.

Does it now seem strange, unnatural, or in any way out of harmony with the trend of her whole life, for such a woman to pray, "Give us this day our daily bread"? Shall we receive the gifts and forget the Giver? However circuitous our way to our daily bread may be, the fact re-

mains that we do feed on God's own life. "The earth is the Lord's and the fullness thereof."—*Abraham Mitrie Rihbany, in "The Syrian Christ."*

THE HEBREW YEAR

The original Hebrew "year" was a solar year. The Hebrew word comes from the verb "to repeat, to do again," because the sun, having returned to the same point whence it set out, has to do its course all over again in beginning a new year. The ancient Hebrew year began in the time of our September and every month consisted of thirty days.

The word "time" as it occurs in the English expression "Time flies!" does not exist in Hebrew. The Hebrew "time" corresponds exactly to the Greek "*Kairos*," meaning "the right, or proper time" for anything to happen: our Bible calls it the "set time."

We must remember that the English adjective of "time" is "temporal," which in Science means "unreal." Time is successive states of consciousness; in reality, there is but one state of consciousness—completeness, perfection, God; therefore the "temporal" is unreal, for the Real is that which is permanent.

The Hebrews had also their sacred "year," which began during our month of March; this "year" was really the cycle of their religious feasts and fasts.

Later, the *lunar* months being in use in calculating the year, the Jewish year became a shorter one by twelve days. We may just mention that our own arrangement of time is the Roman one, and was settled by Julius Cæsar.

In order to make the lunar year *right*, as it were, the Jews, every three years, introduced a *thirteenth* month into the year, which was known as "the second Adar" (Adar was their twelfth month).

Now we can see, that in reading prophecies, it is a little difficult now, to know to which "year" the writer in Hebrew is alluding, and we can also see that twelve days difference in *one* year, would make a very great difference in hundreds of years.

The Hebrew word "month" comes from the verb "to renew," and strictly speaking, has no relation to the moon. The original Hebrew months were not lunar months, as we have said; they were adjusted in such a manner that twelve of them were nearly equal to the solar tropical year.

The spiritual lesson of the Hebrew "month" is taught us in Num. 28:11, "In the beginnings of your months ye shall offer a burnt offering unto the Lord." These divisions of time are milestones on our journey from "sense to Soul." At the beginning of each month comes the opportunity of *renewing* ourselves, our motives, our aims, our good intentions.

As a "year" means "doing over again," so comes at the beginning of each new year the impulse to "turn over a new leaf." If we have been growing slack and careless, the command comes "Gird ye on every man his sword." "If you believe in and practice wrong knowingly, you can at once change your course and do right." That is the use of times and seasons.

Another lesson surely is, that time can really have no power over us immortal beings. That it can deprive us of all beauty, strength and ability, is one of mortal mind's most deeply rooted beliefs; but it is an entirely *false claim*—no Son of God is touched by time—"he has been forever in the eternal Mind"—"the same yesterday, today, and in all ages."—*Derek*, in "*Active Service*."

PORTRAIT AND REALITY

If on the closed curtain of my sight
 My fancy paints thy portrait far away
 I see thee still the same by night or day;
 Crossing the crowded street, or moving bright
 Mid festal throngs, or reading by the light
 Of shaded lamp some friendly poet's lay,
 Or shepherding the children at their play—
 The same sweet self, and my unchanged delight.

—Henry Van Dyke.

SUNDAY LESSONS

CHARLES FILLMORE

SUNDAY, JUNE 2.

REBUILDING THE WALLS OF THE SOUL.—

Nehemiah 4:1-20.

1. But it came to pass that, when Sanballat heard that we were building the wall, he was wroth, and took great indignation, and mocked the Jews.

2. And he spake before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish, seeing they are burned?

3. Now Tobiah the Ammonite was by him, and he said, Even that which they are building, if a fox go up, he shall break down their stone wall.

4. Hear, O our God; for we are despised: and turn back their reproach upon their own head, and give them up for a spoil in a land of captivity;

5. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders.

6. So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to

the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God will fight for us.

SILENT PRAYER: *Watch and pray.*—Matt. 26:41.

There is a tradition of a Golden Age in which the human family lived under conditions very much superior to those now prevailing. Just what those conditions were has been wholly lost. The tradition does not carry with it a single detail—simply a vague, dreamy memory of a lost estate in which Nature provided everything for man without his having to strive as he does now. This Golden Age is symbolically described in Genesis as the Garden of Eden. Occultists know that such an age did really exist. That it was a state in which the whole human family were immersed in an ethereal substance that produced at their command whatever they desired. The Fairy Land of Folk Lore is based upon absolute reality. It is man's natural estate—to be constantly where Nature, the All-Provident Mother, supplies instantly food, clothing, houses, warmth, in fact, everything the heart may desire or the body need.

Man lost this estate through ignoring the Divine Wisdom. He decided to learn by experience (the *Serpent* of Genesis) instead of being constantly informed by the Omnipresent All-Knowing Mind just how to proceed. We are now returning to that Golden Age, and the scientific understanding of Divine Mind, and the identification of our minds with that Mind, is the first step in that direction.

The rebuilding of the walls of Jerusalem is a symbolical description of the reconstruction of the soul consciousness so that it shall keep out negative and error thoughts and conditions. In order to lay hold of this all-pervading substance which constitutes the perfect environment, we must think thoughts like God, to whom the Universal Mother Nature belongs. If our thoughts are weak and vacillating, and we lack faith in things spiritual, a weak spot shows at once in the etheric substance—the wall is down and some negative condition flows in.

So we see how necessary it is that the prophet Nehemiah, that faithful, persistent one within us that believes in this Divine Possibility for man, shall continue the work of reconstructing those true and desirable conditions.

It is found by experience that as we begin to claim our immunity from the undesirable conditions of humanity that they make silent protest—the condition itself seems to have power to impose itself upon us. This is proof that all is mind and the manifestations of mind. So when we begin our affirmations of unity with Divine Life and Substance, the "Sanballat," *enemies in secret*, "Arabian," *unproductive*, "Ammonites," *popular opinion*, "Ashdodites," *all around thieves*, are wroth, and conspire together to fight against Jerusalem. Then we make our prayer unto God and set a watch against them day and night. A study in detail of the balance of this chapter will reveal to each student just how he has to "watch and pray," deny and affirm, and be on the alert against these invisible thought enemies that in subtle ways destroy his faith in the All-Providing Good.

SUNDAY, JUNE 9.

THE LOVE OF THE NATURAL MAN.—Ruth 1:14-22.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried:

Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and the women said, Is this Naomi?

20. And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me.

21. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me!

22. So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

SILENT PRAYER: *Thy people shall be my people, and thy God my God.*

The scene presented lies in the fruitful fields of Bethlehem (House of Bread) six miles south of Jerusalem, famous in later years as the home of David and the birthplace of Jesus Christ. Here we see a family in moderate circumstances, living a simple life of piety and peace, serving God by their daily lives. Their very names show the religious character of the family. The husband was Elimelech, "My God is King;" his wife was Naomi "the winsome," the two young sons, Mahlon, "the sickly," and Chilion, "the pining one."

Upon this charming scene of "homely joys and destiny obscure" disaster came. They did not live "far from the madding crowd's ignoble strife," but were exposed to raids from the Philistines on the west, such as were known in Samson's days (Judges 13:1), and the Edomite Bedouins from the south, who "ate up the land like grasshoppers," an "overwhelming scourge." In addition to these, but intensified by them, there arose one of the famines which occasionally afflicted Palestine, and continued for several years.

Under these circumstances the family found it hard work to make a living. Hence they determined to emigrate to some safer and more fruitful region, even though it would compel them to bring up their children amid heathen surroundings. They went across the Jordan, and settled among a strange people.

At length the famine was over. One of the periods of revival and prosperity was shedding its benediction over the land from which Naomi came, and she resolved to return. Poor, in distress, among strangers, she became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. "As the hart panteth after the water brooks," so panted her soul for the living God and her childhood's home. Everything here reminded her of her loss. "The measure of her misery was pressed down, shaken together, running over."

The two widowed daughters-in-law, Orpah, the "fawn," and Ruth, the "rose of Moab," went part of the way to see Naomi off, as friends and relatives were accustomed to do, and as is still the custom in the East. When the time came to part, when they had kissed each other and wept together, they both declared they would not return but would go with her to Israel.

Orpah decided to go back to her people, but Ruth clave to her mother-in-law, Naomi, and expressed her devotion with a burst of tenderest passion:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest I will lodge;
Thy people shall be my people;
And thy God my God;
Where thou diest I will die,
And there will I be buried:
The Lord do so to me,
And more also,
If aught but death part thee and me."

Woman represents the love of the soul, and as a rule her life and experiences are not written about as those of the sterner sex. War, and the reigns of the various monarchs, make the bulk of history, hence it is refreshing to read of this simple, pastoral life. Its tender pathos reveals a depth of spiritual sympathy and love not exceeded in any age.

Symbolically Naomi represents the outcome of the soul's experiences, when in its apparent lack it turns to the resources of sense instead of to God. This is going into a foreign land when apparent lack sets in at home. Prosperity may seem to rule for a season in the new surroundings.

but it is a pagan thought that rules and it cannot be permanent. The love of the soul is for Spirit and the people or thoughts of the Spirit. When it is true to its highest it becomes a magnet to attract other souls of like character to the higher life.

Ruth's loyalty to God and the Spirit life was rewarded just as it always is. Boaz and Ruth were the ancestors of King David, and of David's greater Son, Jesus the Christ. Here we have the progression of a thought from simple, loving obedience and devotion to a mighty ruler of worlds. Thus spiritual thought grows—very quiet and slow at first, but, gradually increasing, it finally carries all before it.

SUNDAY, JUNE 16.

OVERCOMING NEGATIVE THOUGHTS.—Psalm 106:1-12.

1. Praise ye Jehovah. Oh give thanks unto Jehovah; for he is good; for his lovingkindness endureth for ever.

2. Who can utter the mighty acts of Jehovah, or show forth all his praise?

3. Blessed are they that keep justice, and he that doeth righteousness at all times.

4. Remember me, O Jehovah, with the favor that thou bearest unto thy people; oh visit me with thy salvation,

5. That I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6. We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy lovingkindnesses, but were rebellious at the sea, even at the Red Sea.

8. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9. He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through a wilderness.

10. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11. And the waters covered their adversaries; there was not one of them left.

12. Then believed they his words; they sang his praise.

SILENT PRAYER: *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*—Isaiah 43:2.

Water represents material cleansing, and fire, spiritual cleansing. When John baptized with water he washed

away the sins of an external character. He did not enter into the subconsciousness. It takes something more powerful than water to purify the error conditions accumulated by the soul in its many incarnations. The presence of God through Christ is necessary to purify this part of man.

Water also represents that great mass of thoughts that conform to environment. Every thought we have leaves its form in the consciousness, and all the weak, characterless words and expressions gather in the subconscious as water. When we get discouraged or disappointed and "give up," this flood of negative thought from the undertow of life comes to the surface, and we are conscious of bodily weakness of some sort. When this becomes chronic the doctor names it diabetes or Bright's disease. Then if we get scared, there is trouble ahead.

But when we know the Truth, and "brace up," the waters are confined to their natural channels again and our strength is restored. It is the Lord that responds under the Divine Law to our thought and word. It is those who "believe through their word," that demonstrate. When one is so attached to property or position that its loss takes away courage and ambition, the body functions corresponding to materiality sympathize.

We build into our organisms whatever we most think about. A woman decided that she must put a part of her husband's salary in the bank every month, which she did for several years, and it became an absorbing thought with her. But she found that a tumor was forming in her abdomen, which grew in size as the bank account grew. She was threatened with an operation, but took Science treatment instead, and the tumor has been gradually disappearing. (She is denying the power of that bank account to build up in her mind and body its material counterpart.)

When we "let go," and give up to material conditions, and get the result in a sense of weakness, the Spirit usually warns us in some way of the watery flood into which we have dropped. To dream of falling into the water is a pointer in this direction. The remedy is, Lay hold on God. His life and power are everywhere, and he is always with

those who *believe* in him and affirm his presence. God will save you out of all negative thought-conditions if you will seek him and conform to his Law.

SUNDAY, JUNE 23.

TEMPERANCE LESSON.—I Cor. 10:23-33.

23. All things are lawful; but not all things are expedient. All things are lawful; but not all things edify.

24. Let no man seek his own, but each his neighbor's good.

25. Whatsoever is sold in the shambles, eat, asking no question for conscience' sake;

26. For the earth is the Lord's, and the fulness thereof.

27. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake:

29. Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

30. If I partake with thankfulness, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God:

33. Even as I also please all men in all things, not seeking mine own profit, but the profit of the many that they may be saved.

SILENT PRAYER: *It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Romans 14:21.

In the statement "All things are lawful for me, but all things are not expedient," Paul places himself in the Absolute and recognizes that man is above the law when he realizes and acts from the standpoint of his spiritual selfhood. The Absolute is not bound by the relative; the law-maker is above the law; God can do no evil, no matter what he does. This must be the conclusion of the logic of pure truth. Men often catch sight of this truth and proceed to carry it out in their lives. They say, "It does not matter what we do; we can dissolve the results of our acts by denial, and stop the working out of the law." Many crimes have been committed in the name of this kind of reasoning. "The end justifies the means" is based upon it. Regular confessions for sins that are committed with the expectation

of confession and forgiveness are in line with it, and the modern metaphysical practices of bringing about external results to prove the power of the "science," are all based upon an evasion of the law. Paul saw the possibility of doing all this, yet he was wise with the wisdom of the Spirit, and he said, "It is not expedient; it does not edify."

In all these questions we must take into consideration the rights of others. "Let no man seek his own, but every man another's wealth," or good. If this view of the subject was always righteously applied, there would be no interference with human liberty. We should beware how, in our zeal to help people, we interfere with their liberties. Not only should we discern the law in the Absolute, but also its relation in the lives of those who are in the consciousness of the relative.

In the matter of eating and drinking, Paul laid down rules that in different epistles are in direct opposition. In this lesson he says, "Eat, asking no question for conscience' sake," and in Romans 14:21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Thus even prophets and preachers often trim their sails to suit the popular wind.

The saving grace of these questions is found in the admonition, "Do all to the glory of God." If we are truly seeking to conform to the Divine Law and glorify the Spirit in manifestation, we shall not go far wrong.

DAY AND NIGHT

How long is a life, dear God,
 And how fast does it flow?
 The measure of life is a flame in the soul,
 It is neither swift nor slow.
 But the vision of time is the shadow cast
 By the fleeting world on the body's wall;
 When it fades there is neither future nor past,
 But love is *all in all*.

—Henry Van Dyke.

SOCIETY OF SILENT UNITY

*Be still and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

May 20 to June 20, 1918

Held daily at 9 p. m.

*I no longer accuse myself or others of sin and evil.
Forgiving, I am forgiven and healed.*

PROSPERITY THOUGHT

May 20 to June 20, 1918

Held daily at 12 m.

*I daily praise the Invisible Good that is bringing the
ships of Prosperity into my harbor.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from May 16 to June 16, 1918:

May 16 to June 1—Luke 21:14-15: "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist."

June 1 to June 16—Psalm 81:8-10: "Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord, thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The body that mediums present to the "friends of the dead" is not the real body, but the astral body, which takes form in harmony with certain ideas held to and believed in by the medium. Because of this fact, these so-called spirits are never able to give one any valuable information in regard to their progress. People who think they are talking to their dead friends and relatives are under the same delusion as the personal man is, who thinks himself the real man. The Truth is that man is Mind, and Mind is capable of being molded into form through the exercise of the Understanding and Will.

* * * * *

The frequency of reincarnation depends upon one's growth. The reason it takes one person longer to reach perfection than another is because one is willing to grow more rapidly, that is, is willing to let go the personal man

and seek a union with his Divine Self. Perfection depends upon realization of one's Divine nature, and the idea of time does not enter into spiritual unfoldment. The only destiny man has is to become perfect as the Father is perfect. Man's rebirths do not count with God, but are the result of his own experiences.

You are now what you always have been, the Christ of God. The many personalities under which you have lived do not count with God, and the many flesh bodies you have inhabited have served only as vehicles through which you could have the opportunity to express the Christ Self. It rests with the individual just how much salvation from error he will work out in a single incarnation. When man is born of the Spirit, he comes under the law of the Spirit of Life in Christ Jesus, and finds a willing helper in Jesus Christ. Jesus Christ's mission into the earth was to prove to man the supremacy of Spirit over all adverse ideas and their manifestations.

• • • • •

Circumcision is, in its outer sense, a method of purification for the flesh. All the laws of purification that were given to the Israelites of old were for their physical health, as well as for their spiritual enlightenment and unfoldment. They did not, however, see back of the letter of the law to its spiritual import, so remained in types and ceremonies and outer forms of service instead of entering into the spirit of the commandments which "giveth life." (II Cor. 3:6.)

In Romans 2:25, 28, 29, we read, "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." In Gal. 6:15, we are told, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

The Jews kept and still keep the outer sign of circumcision, but not having perceived the Truth, they have never been purged from iniquity and its results. Only through becoming a new creature in Christ Jesus, through being puri-

fied in soul and body, is anyone really circumcised in the true meaning of the word. Then the glory of this inner cleansing and purification is worked out into the consciousness and body of man and sets him free from all mortal, corruptible thoughts and manifests as perfect wholeness throughout his entire being.

To those who ask us for advice concerning the circumcision of their children, we say, act according to your understanding and faith. If you believe and know that the power of the Spirit is sufficient to do the required cleansing and healing in your child, it is well to trust the Spirit. If, on the other hand, there is a doubt in your heart as to the efficacy of God's healing power to restore through the Holy Spirit, then you must either build up your faith or have the child circumcised.

* * * * *

We have read many of the prophecies that are published in this day concerning the changes that are to take place in the earth, and the troublesome times which must necessarily attend the breaking up of earthly kingdoms and conditions, that the Christ kingdom of peace and righteousness may be established. While we believe that the predictions of the Bible are true in a general sense, we have not felt led to put before the people the things that are coming to those who do not know the Truth, and who have not learned to dwell in the "secret place of the Most High." Enough prophets have arisen to warn those who are not altogether blinded by the sense consciousness of the necessity of heeding the command of Jesus Christ, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass."

Our work is to teach people how to trust in God and keep his laws, and so remain alive and whole, no matter what takes place in the world about them. For this reason we are more concerned in giving forth the inner or spiritual interpretation of the Scriptures than in rendering a literal explanation.

The most essential thing is to find the kingdom of God within ourselves and keep its laws. When we consciously abide in the presence of the Father we will be guided, protected and kept in peace and safety, no matter what the

appearance may be in the outer world. As we detach ourselves from the mortal, limited self and enter into the Christ consciousness, we realize and demonstrate the good. In the kingdom of Heaven (realm of Divine Ideas), we do not live in the yesterdays or tomorrows, but put all the life, love, substance and zeal of ourselves into today. This does not mean that we blindly shut our eyes when the Holy Spirit "shows us things to come," but we realize the truth that "now is the day of salvation," and do not waste our substance in anxiety about what the future will bring. The future will bring to the individual the fruit of his thoughts of today.

* * * * *

There are many things that stand in the way of receiving healing and prosperity, and one of the greatest is *pride*. People are sometimes too proud to accept if they cannot give in outer ways as they wish to do, and so they keep the channel of supply closed and hinder their good from becoming manifest. Our literature takes up the law of giving and receiving, from every standpoint.

Your daughter-in-law needs to rise up out of herself, put away all pride and sensitiveness, which is of the limited personal self, and exercise more faith and trust in God. God is more willing to give than his children are to receive. Would not Mrs. R—— feel much hurt if one of her little children should refuse to receive food and clothing and shelter from her because the child was not yet able to give value received in an outer way? Would it not grieve her beyond measure to see the child droop and fade, and perhaps die, because it was too proud to receive the things it needed to sustain life? Yet this is just what she is doing. Are we not God's messengers? It is the Father working in and through us that helps those who seek our aid. Those who need our assistance should not hesitate to come to us for our ministry. Our trust is in God, and he will supply our needs if we are true to him.

If one can give and does not, then he has that matter to settle with the great Giver of all Good; we are not his judge. If one does not see his way clear to give, then he is just the one who should seek our prayers and instructions, that he may be lifted out of poverty and the idea of lack into pros-

perity, and thus become able to both give and receive more abundantly. There are two ends to the channel of supply—giving and receiving. It is very important in demonstrating abundance that the channel be kept wide open. One must give freely of that which is his to give, whether it is money, a kind act, a loving thought, or a true, freeing, healing, cheering Christ Word. He must also be willing to receive every good that comes to him just as graciously and thankfully as he gives or wishes to give. Some people have to learn to receive first, that they may consciously have something to give; others must learn first to give and let go of covetousness, before they can receive freely of the true riches.

* * * * *

If you will cease trying to reason out what you should do in regard to holding to the religious views of Unity, and of the different denominations you mention, and go within and seek the Holy Spirit for light, you will be convinced of that which is really for your highest good. The time is past when we can hold to anything of a religious nature out of a "sense of honor" or sentiment. There are no halfway principles. Our ideas either align with principles of Truth, or they do not. "Choose ye this day whom ye will serve." We know that it is not conducive to one's healing to associate too freely with people who believe in and talk about sickness and disease, and who do not recognize and confess the One Great Healer as their physician—it matters not whether they be professed Christians or non-professors. One must be undivided in his faith, and true to his highest standard of Truth, if he is to demonstrate easily and quickly his Divine birthright of wholeness and plenty.

* * * * *

It is a *fact* but not a *truth* that evil, in various forms and aspects, appears in the world. Truth is that which is founded in an eternal Principle of Good. We are instructed to love the Lord with all the heart, mind, soul and strength. To love God is to love the good, the pure, the true and the righteous, and to think on these things. When one has his attention centered in the Truth, he has no time nor inclination to think of darkness or ignorance. In order to love the good effectually, we have found that we cannot

give the forces of our thought to error. The more one thinks about anything that is evil, the more hatred it stirs up, until the opposing spirit of the idea held in mind depletes the organism and eventually throws the whole body in a state of darkness, called death. There is no power of evil. Man's belief in evil is the only power adverse to good. God is the one Power in the universe. Evil is not founded in God, therefore it is a transitory appearance that has been built up by man through erroneous beliefs and thoughts, and will disappear as soon as man learns to deny thoughts of evil in consciousness, and gives the substance of his mind to ideas that are eternally true and abiding. Jesus told us to judge not according to the appearance, but to judge righteous judgment. One must not arrive at conclusions from external appearances, but from the inner logic of Spirit. Agree with the Absolute Truth of the omnipresence and omnipotence of Good, and that which you decree in mind shall be established unto you, and shall manifest as the harmony of your body and affairs.

• • • • •

Our mission in the earth is to uncover error, fearlessly and boldly, and to bring to light the Truth. We do not, therefore, expect our teachings to meet the approval of the "worldly wise," nor to be accepted by those who still cling to the notions of the Pharisees. In fact, our teaching is so simple that those intent upon intellectual attainments miss the truths expressed. Jesus made it very plain that only those of "child-like" minds could receive the kingdom. It has been noticed that as students of Truth come into the consciousness of Oneness in Christ, they strike the same keynote of thought. Truth is based upon similarity and unity of ideas, rather than diversity of ideas. We interpret the Bible as applicable to the individual consciousness, and take it at its face value as well as delve within to find its hidden meaning. But we apply it to man, and thus get practical lessons out of it. We realize that it is much handier and easier for man to blame the creation of rats, mice, vermin, disease, sickness, and corresponding manifestations of discord, upon a perfectly just and loving God, but that does not make the deduction truth. All that emanates from God is "very good" and constructive. Anything that

falls short of this Idea of Perfection is man-made, and the sooner he acknowledges it, the quicker will harmony, health, purity and wholeness be manifest in his mind, body and affairs.

We do not teach a "psychology for health and wealth," nor a philosophy that has as its goal the promotion of the welfare of the personal man. Our teaching has as its foundation stone the regeneration of the whole man, through being born of the Spirit, and conforming the thoughts and acts to the principles taught by Jesus Christ. It has its inception in the *living word*, and bears the substance of this *word* to every receptive heart.

* * * * *

The law of transmutation was taught to the children of Israel in the very beginning of their journey from Egypt to the "promised land," under the head of animal sacrifices. The animal forces in man must be transmuted to higher planes of consciousness as one grows spiritually. It has been promised in the Scriptures that, when one perfect man was produced, a new kind of transmutation would be established for all who accepted him as the peace offering. This perfect man was accomplished in Jesus, and through him we may enter into the mind of *I Am* without having to pass through the fires of hell, or body destruction. Those who do not accept the lifting up mind of Jesus come under the old law, and are subject to the many forms of mind and body discords of unregenerate humanity.

SANCTUARY!

Let us put by some hour of every day
 For holy things—whether it be when dawn
 Peers through the windowpane, or when the moon
 Flames like a burnished topaz, in the vault,
 Or when the thrush pours in the ear of eve
 Its plaintive monody—some little hour
 From sordidness and self a Sanctuary,
 Swept by the winnowing of unseen wings,
 And touched by the White Light ineffable!

—Clinton Scollard in "*The Churchman*."

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

A DOCTOR'S CONFESSION

Dr. Robert S. Carroll, a North Carolina specialist, has written a really helpful book for nervous people, "The Mastery of Nervousness." In its opening pages Doctor Carroll makes this interesting statement of medical belief:

"The truly intelligent physician recognizes that more than half his work is directed to the overcoming of functional, not organic, diseases.

"He also recognizes that in his multiplied and complex efforts to relieve patients one-half of the beneficial effects of his treatment is due to conscious or unconscious suggestion.

"He will tell you that the large majority of the medicines he prescribes produce no change whatever in either the quality or the action of the tissues of the body. . . . The effects of the majority of medicines are produced upon the patient's mind.

"And in many of the other means used by physicians for treatment (electricity, hydrotherapy, etc.) the benefits are largely the result of mental suggestion."

People who are ill—particularly people who feel themselves ill most of the time—will do well to ponder this frank confession.

They have been taking medicine. Perhaps they really need medicine.

But the chances are that what they need most of all is dieting, rest or exercise, and mental treatment that will give them a more cheerful outlook on life and develop in them a resolute will to be well.

The chances are, too, that if they are not getting this treatment the fault is their own rather than that of the doctor who has been treating them with drugs.

Again and again doctors have said to me: "Often we are really compelled to write prescriptions unnecessarily. People who do not need medicine at all insist on our giving it to them.

"If we were to refuse they would feel that we do not know our business and would go to somebody else. Or they would dose themselves with patent nostrums.

"It seems to be impossible to get people to understand that in many cases they have within themselves healing powers which will cure them without the aid of any drugs."

Still, by some means, people must be brought to understand this.

And the more frequently doctors in general voice the sentiment so candidly uttered by Doctor Carroll the sooner the public will be educated as to this important truth.

The outcome of such education, to be sure, will be damaging to certain interests.

It will put the patent medicine fakers out of business. No longer will men find it possible to amass wealth, and through their wealth gain "social prominence," by preying on the sufferings and credulity of unfortunate fellow beings.

And only those doctors will be able to remain in the medical profession who can practice mental as well as physical therapy and discriminate closely in the use of drugs.

But the general health of every community will be vastly improved. Which is indeed a consummation devoutly to be sought.—*H. Addington Bruce.*

Sick people who are depending upon drugs to heal them should read and ponder "A Doctor's Confession." Every educated doctor knows about the inherent healing force of the organism and he trusts it instead of his drugs to bring about cures. Then why not trust this inner healing power wholly and stop fooling people with drugs?

The answer to this query is found in the lack by the general public of any thought about healing processes. The great majority know nothing about the action of the mind on the body in its simplest form, and those who have studied the more complex movements of the subconscious are very few. However, when this subject is explained to anyone of average intelligence there is invariably an acceptance of its truth, and the restoration that naturally follows.

The work of the Unity Society is to teach people this easy and natural law of mind healing, and thousands are being brought out of darkness and ignorance into the light of understanding through following the instructions given in our literature, letters and prayers. Prayer is the greatest of all illuminating and healing agents, and the Apostle voiced a mighty truth when he said, "The prayer of faith shall save the sick."

Here are extracts from a few of the letters we have received this month:

HEALING

Nanticoke, Pa.—I was troubled with a heavy cold in the head and earache, which became so bad that I was

obliged to call a physician and remain at home. The pain in my ear continued to get worse and the doctor pronounced it a mastoid and advised an operation. He tried to make arrangements for my removal to a hospital in town that same day, but being unable to do so decided to wait until the next morning. In the meantime my wife had telegraphed you asking for prayers. Saturday night about midnight something in my head seemed to burst and a discharge started from my ears. I slept the remainder of the night and from that time began to improve. I feel that it was your prayers that brought about the cure, and wish to thank you for the interest taken in my case.—*A. G. M.*

Petersburg, Ind.—I know that your prayers saved my daughter's life, and my heart is filled to overflowing with gratitude to the Heavenly Father and to you. She was taken ill with ptomaine poisoning and peritonitis. Later it developed into appendicitis and an operation became necessary. Three physicians said she could not live, but I wired Unity for prayers and she rallied, much to the surprise of the nurse and doctors.—*Mrs. S. T.*

Saginaw, Mich.—We sent you a telegram for our little son, who was ill with bronchial pneumonia. Before the telegram could have reached you, there was a change for the better and in a few hours baby was smiling and his temperature was almost normal. The doctors are greatly surprised at the way he has recovered.—*Mrs. F. M. S.*

Grand Rapids, Wis.—I wrote you several times about healing me of a dislocated hip and rotated lumbar vertebræ. It is a wonderful story of gradual healing and strengthening. Every day and at every opportunity I would realize the Word you sent me and now my hips are perfectly even, the curvature is cured and my back is straight. The osteopath said he had never known of a curvature being cured at my age, and that he didn't believe there was a woman in town who had a stronger back than mine now. I praise and thank God.—*E. J. H.*

New York, N. Y.—I had suffered for some time with gastric indigestion of a serious nature when my friend Mrs. D., whom you have helped, told me she would request prayers for me. A short time after she had written you, I began to feel relieved and without any change of diet I am now entirely well.—*Miss M. A. D.*

Tacoma, Wash.—I wrote to you asking for prayers and we have been helped wonderfully. Little R. is free from the pain, and she is getting rosy again. Her goitre is almost

gone. I wrote to you about my brother who had a bad leg that was considered almost incurable. I received a letter from him yesterday saying that he was healed.—*Mrs. J. R.*

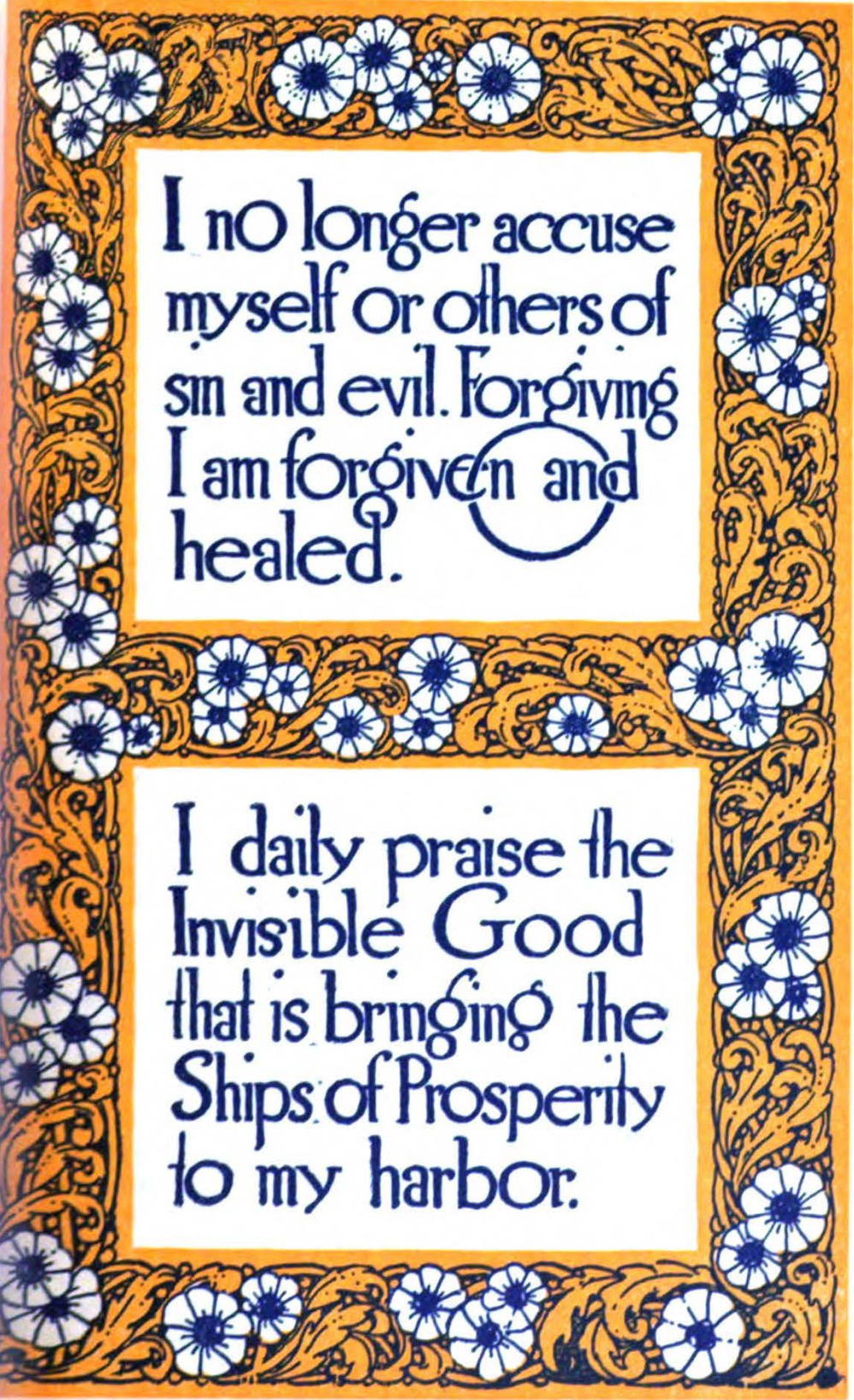
Jacksonville, Fla.—Before Christmas I wrote you for prayers for my mother and she has not had an attack of asthma since.—*Mrs. D. D. J.*

St. Louis, Mo.—Asthma and bronchitis have entirely ceased to exist and I was enabled to go to school last Monday as I had asked. In spite of great weakness I came through beautifully. The money troubles are all cleared up, too. A large amount was sent to me, which more than met all needs. I am so grateful.—*J. H. D.*

Webber, Kan.—I am filled with peace and joy and feel my health and strength increasing each day. In loving, thankful adoration, I praise God for my great gift, and many times I invoke his wonderful blessing upon my Unity friends. I think the Unity School offers the world the true gospel. Doctors pronounced my disease incurable and I suffered intensely for fifteen years. I thank and praise Almighty God that he has made me well.—*B. M. G.*

Philadelphia, Pa.—My brother is feeling fine again; in fact, the pains left him entirely before I even got your letter. I told him I had written you and what had cured him. His little boy had a sore throat and he asked me for the "Prayer of Faith," which my little boy uses when he does not feel just right. He says it makes him well. He is only eight, but a strong believer in Unity. I have been helped financially, too. The business I am in was bought two years ago when it was not worth much, but it has since trebled, and we have a comfortable home. The boys and I have been so well and strong. We have not taken any medicine for over a year. I was wearing glasses at the time I first heard of this teaching, but after I learned of it I laid them aside and now can see better without them. My oldest boy wore glasses, too, but of his own accord he has laid them aside and refuses to wear them. At school they test the children's eyes and he passed the test. So you see we can truly say, "God has done great things for me, whereof I am glad." I had heard all of my life that God *would* do it, but Unity has shown me in a different way what the teachings of Jesus really mean.—*Mrs. J. A. B.*

Indian Lake, N. Y.—I had rheumatism in my right hip so that I could hardly step. I wrote you and prayed to God for speedy recovery, although I was so ill it was a great temptation to just give up. I held fast to the Word of God



I no longer accuse
myself or others of
sin and evil. Forgiving
I am forgiven and
healed.

I daily praise the
Invisible Good
that is bringing the
Ships of Prosperity
to my harbor.

and today am perfectly well. I do praise God for his goodness and my faith is greatly strengthened.—*Mrs. G. S. M.*

Olean, N. Y.—Everyone I meet says to me, "Isn't it wonderful how you have gained?" I say, "No, it is not, when you understand God's laws." The other day I called at a friend's home and saw the baby suffering with a cold. I just *knew* he was a child of God and by the power of the Lord Jesus he was made free, and the next day I telephoned and asked how he was and was told he was fine. His cold had left him. Praise God!—*D. V.*

Detroit, Mich.—I sent you a telegram Sunday at noon, when I was suffering so with tonsilitis that the pain was almost unbearable, and at seven-thirty it began to leave me. Within ten minutes I could talk and within twenty minutes I was drinking a cup of chocolate and eating some fruit. Before that I could not swallow.—*M. L.*

Palatka, Fla.—The week after I wrote to you for prayers, the abscess in my ear broke and all the pus and core came away through the ear. I have been operated on for mastoid tumor in that ear twice during the last five years and the doctor said if I had to go through it again it would kill me. Praise the Lord, I am healed.—*Mrs. L. R.*

Water Valley, Miss.—My dear mother, who did not have the use of her limbs, is now able to walk alone. Both limbs were sore for about five months but are now healed. Also, a place on her neck which had been called cancer, and from which she had suffered for forty years, is healed.—*Mrs. A. G.*

New Bremen, Ohio—The doctor said my son had ulcers of the stomach, but since I asked your prayers he is entirely cured.—*Mrs. E. K.*

Dinuba, Cal.—The tumor is entirely gone. Praise God.—*Mrs. J. C. E.*

Rochester, N. Y.—I asked your help in overcoming fear of tuberculosis, and you sent me words and thoughts of great strength and support. I was told that I must not teach this year, but a feeling of assurance came to me and I undertook the work as usual, and despite the physician's warning I am still happily working.—*E. M. R.*

Denver, Colo.—You may discontinue prayers for my wife for the relief of pain and the quick healing of her arm. Her arm was broken but is now healed.—*R. T. W.*

Griffin, Ga.—At the time I wired you my little girl had a relapse and the doctor in attendance did not think she could live, as she had vomited for thirty-six hours and was

very weak. She did not vomit more than a half-dozen times after I sent the wire, and her condition gradually became better. I believed she was going to recover and at last God has rewarded my faith. I cannot thank you too much for your help, for notwithstanding the fact that every attention was given her, I do not believe she would be with us today, but for your prayers.—*W. A. B.*

Huntsville, Mo.—I wrote you for prayers for my hand, which I mashed in a job press. Two of the bones were crushed, but they have become normal again, without the aid of bandages.—*M. S.*

Laub, Colo.—I am thankful to say that I can hear as well as I ever could. I have read your little book twice and I say my prayer every night. I am twelve years young.—*I. W.*

Chicago, Ill.—My mother, for whom the doctor feared total blindness, improves greatly. Mother has all faith and we put all our confidence in the power of Truth. The doctor returned two days later to see what the eyedrops did and he says sight is being restored. I praised and thanked God, who is all, and was honest enough to tell the doctor of Unity and your marvelous works. I was successful in speaking the Word silently to a boy, who was supposed to be dying from pneumonia; healed two cases of severe night sweats; healed rheumatism after two doctors had failed; healed two bad stomach attacks after a druggist and doctor failed; stopped severe toothache in myself and many other things too numerous to mention. Truth is wonderful!—*M. H. C.*

Dallas, Texas—I thank you for prayers for a sore throat. The Word went forth and accomplished the purpose unto which it was sent, and I have had several beautiful realizations of Truth the past week.—*Mrs. J. S. S.*

St. Louis, Mo.—The bunions on my feet were entirely healed in a few days. Thank God.—*C. B.*

Saskatoon, Sask., Canada—I am thankful to report that my daughter's health is much improved. She says that a sense of weight, which has pressed on the top of her head, is gone and she can think clearer than for years.—*Mrs. G. E. M.*

Henryetta, Okla.—I wrote you for prayers for a wart growth and it has disappeared. "Bless the Lord, O my soul: and all that is within me, bless his holy name."—*Mrs. L. D.*

Atlanta, Ga.—When my tooth began to ache I de-

clared that it was spiritual; that God's grace was sufficient for every need; that God's love solves every problem, and in a little while the pain ceased. Praise his holy name for his mercy endureth forever.—*Miss M. A.*

Highland Park, Ill.—You have been praying for my daughter, who had a tumor on her tongue and an enlarged thyroid gland. I am happy to tell you that she feels well and strong now. Her tongue is healed and the thyroid gland is entirely normal. We have always had great faith in God's goodness, but never as now.—*Mrs. A. B.*

Hamburg, Mo.—Praise God! I am whole and well. He has healed me. Money cannot pay for what your prayers have done for me.—*Mrs. E. S.*

Cheyenne, Wyo.—Blessings upon you, dear friends, for the help you have given me. I had a good night, free from pain, and the next day felt so much better that I went out and walked two blocks. This is more than I have done for many weeks.—*M. E. B.*

Louisville, Ky.—I am grateful beyond words for the help I have received. I telegraphed you at ten a. m. for prayers for severe cold affecting head and throat. At two o'clock conditions were greatly changed for the better and I was perfectly comfortable. Now, two days later, I am well.—*L. A. C. W.*

Clifton, Ariz.—Within an hour after my message was sent to you I felt the effects of your prayers. Now I am well.—*R. K.*

The Plains, Va.—I am happy to report great improvement in my condition. I am free from pain. I have a new realization of the everywhere-present, abundant life of God, and have a feeling of unlimited strength to do the work God has given me to do.—*H. F. H.*

Lancaster, Pa.—I wrote you for prayers for Mrs. Z.'s eyes. She could not see at all, but is now able to see the light, and we are all so thankful.—*D. M. M.*

Red Boiling Springs, Tenn.—Not a single case of smallpox developed from the one mentioned in my first letter to you. I have waited until time (given by our family physician) had expired to tell you of my appreciation.—*E. D.*

Hill, N. M.—I telegraphed you for prayers for Mr. F.'s eye, and he began to get better the next day. We give thanks every day for the wonderful recovery, as the doctor said it was an unusual case. The sight is perfect. I never feared for the sight of the eye as I knew God would take

care of it. I give thanks to God for putting Unity Magazine into my hands.—*Mrs. R. L. F.*

Escondido, Cal.—Your prayers have done me so much good. I was in bed with the grippe and gathered ear and could not have stood the pain had it not been for prayer. I am feeling well once more and cannot praise God enough. My husband was out of work and our funds were low, but I did not worry and left it all to God. Last night my husband was told he could go to work tomorrow noon. When that is finished there will be something else for him.—*Mrs. C. G. R.*

Kansas City, Mo.—I want to thank Silent Unity for the help given to my mother and myself this winter. She has been better and stronger than during the previous year. I also thank you for the help given me for my eyes. I thought for a time I would have to wear spectacles, as I have to work under an electric light, but I have not needed them.—*A. I. S.*

Freeport, Ill.—Through your prayers my niece has recovered from her attack of appendicitis, and her parents have lost their desire for an operation. Mrs. V. is also gaining daily and I feel much stronger. Through the Truth I hope to overcome all error.—*Mrs. A. J. C.*

Camden, Ark.—O. passed the crisis the night I wired you for prayers. The doctor says he never saw such a wonderful recovery. He was expecting spinal meningitis or some of the other ills that follow scarlet fever.—*Mrs. B. S.*

Pasadena, Cal.—The boy for whom I asked prayers has regained his eyesight, and is splendid. The doctors could not understand the wonderful recovery, as they had said he could never see again.—*R. W.*

San Francisco, Cal.—I wanted to sleep all the time, and thought I could not get up for two or three days at a time. I had such a heavy feeling in my nose, and my speech sounded unnatural. One morning I told my mother I could not breathe through my nose, and I thought I was about to pass out. Mother spoke the Word for me, and declared: "The Life that is in you is perfect health. Every cell and fiber is radiating with Divine energy. Pure rich blood is flowing through your body, removing all obstructions. You draw your life from the inexhaustible Source, the Spirit within." Mother had such a realization of the Truth of my perfect wholeness. All at once I felt a loosening up in my nose and something was dislodged. It turned out to be an adenoid, and came out more perfectly

than if taken out with a surgeon's instrument. This demonstration gives me more faith and understanding of the ever-present Good. I am thirteen years young and have never eaten meat. God bless everyone who reads this testimony, and give them more knowledge and appreciation of Truth.—*F. L. A.*

Los Angeles, Cal.—For the past two months I had abstained from all flesh food, as I believe all must do who enter regeneration, but in order to be pleasing while dining out I ate some "beef loaf." Soon after the meal I was taken violently ill with strange sensations in the head. The pain was so severe as to cause fainting spells and great nausea. At no time was there any pain or discomfort in the stomach. When consciousness seemed to be leaving me, I asked for prayers, and a telegram was sent to Silent Unity. Relief came and in less than an hour I was sleeping soundly. The headaches, which I have had for over thirty-five years, are also gone.—*Mrs. M. C.*

Atlanta, Ga.—Within an hour after I sent you the special delivery letter for prayers for my baby boy he suddenly cried, "Muvver, I can swallow." His face was beaming with joy, and by the next morning he could articulate as well as usual.—*Mrs. A. M. D.*

Venice, Cal.—My feet and limbs are entirely healed and my whole body is taking on a different appearance. I have given up eating meat and the old jealous, selfish thoughts have given way to love. I can truthfully declare, "I am a new creature in Christ Jesus."—*Mrs. L. E. E.*

Cincinnati, Ohio—I am glad to report the birth of a fine baby boy. My wife got along wonderfully well. I thank you for your help, and am inclosing a love offering of five dollars.—*A. L. K.*

Elkhart, Kans.—Baby came, and I never saw a more perfect child. All marveled at the lack of usual pain at its birth. We cannot thank you enough for the help you have given us.—*Mrs. M. V. D.*

Sulphur, Okla.—I wrote you asking prayers for my daughter, who had a nervous and mental breakdown a year ago. I was directed to do this through prayer, and before the surgeon arrived Sunday morning she appeared normal. She suffered no ill effects after a curettement and was up the following day. I was not a scientist but a very prejudiced Methodist. I give God the praise, and Truth the credit for pointing the way. This is the second cure in my family from the exercise of Truth. Twelve years ago a son

was restored to health. He had Bright's disease and convulsions.—*Mrs. E. W. F.*

Portsmouth, Va.—I quote from a letter received from my sister: "We had three doctors examine little B. and they all said his lungs are in good shape." The letter received just before I wrote you for prayers for him stated this same little fellow had coughed up a teacupful of blood.—*F. C. M.*

Anderson, S. C.—I wrote you in behalf of my niece, who was desperately ill from blood poison, caused by having a tooth extracted. Her life was in the balance for days, but thank God she is well again, and I believe your prayers saved her.—*Mrs. C. S. L.*

St. Louis, Mo.—I wrote you in regard to stones in my husband's kidneys and bladder. The X-ray showed one, and maybe two stones. Our prayers have been answered, for he is now free from the stones, with no operation of any kind. It is all so wonderful, and we are giving thanks continually.—*Mrs. H. D. S.*

May, Idaho—I thank you for the perfect healing of my little daughter of eczema, three and one-half years ago. I know it was done through your prayers, though at that time I was extremely skeptical of healing by faith. A copy of Unity Magazine sent me prompted me to write, and the great blessing followed. Not only did the complete healing of the child result, but I was led to take the Word as a light unto my path.—*Mrs. E. M. H.*

Des Moines, Ia.—Your treatments reached V., for almost instantly the fever subsided, not to return again. A medical doctor would have pronounced her a very sick child as the fever was very high, but I am so thankful that she is all right now.—*L. C. R.*

Fruitvale, Cal.—Have not taken a drop of medicine for weeks, and my bowels respond to spiritual treatment every day. I am beginning to feel how the organs respond to the spoke Word.—*Mrs. A. L. R.*

PROSPERITY

Los Angeles, Cal.—I wrote you for prayers concerning the promissory note due me. You gave your beautiful thoughts in my behalf, and sent me the little message that I carried in my heart: "My justice cometh from the Lord and I trust him to regulate all my affairs." This brought peace to my soul and worry ceased. The full amount of the note has been received, and I am sending Silent Unity a love offering.—*Mrs. A. M. P. B.*

El Paso, Texas—Since I have been receiving your prayers for prosperity very unexpected things have happened; things which caused one member of the family to exclaim, "What luck!" The exact cause of this exclamation was the arrival of a check for payment on property in California, long months overdue. As far as mental vision could penetrate there was nothing in sight but a lawsuit.—*J. E.*

Big Rapids, Mich.—I am so grateful for the help that has come to us through your prayers. Mr. H. has received an increase in salary, and if changes are made in the business as expected he will receive another increase.—*Mrs. H. J. H.*

Bangor, Maine—You began to pray for my prosperity, and a remarkable change has taken place in my affairs. Conditions never looked so prosperous as at the present. I am learning to look to the Father to supply all my needs, and praise him every day for his blessings.—*Mrs. F. M. J.*

Port Henry, N. Y.—My husband got the raise in salary that belonged to him, and we both feel that it was through your prayers. At times it seemed impossible, as so many things came up, but they all melted like snow before the sun. We are so grateful.—*M. C. H.*

Wheeling, W. Va.—I have been wonderfully benefited by your prayers. God's ways are wonderful. I have more money in the bank than I ever had.—*O. C. G.*

Saskatoon, Sask., Canada—Since we asked your prayers the Lord has set our feet upon the solid rock. We shall never slip nor slide again. We have been prospered more than we can express. On her way to work recently, my daughter lost her gold watch and bracelet. We searched for them and I prayed in the silence that they be found. My prayer was answered.—*Mrs. J. M.*

Ottumwa, Iowa—My letter had hardly reached you, when I received word from my cousin informing me that he would meet all obligations on the mortgage, and continue to do so until the farm could be sold to an advantage.—*Mrs. L. B. S.*

Venice, Cal.—The next day after I wrote for prayers, prosperity came to my son, which enabled him to pay his rent and other expenses. We are so thankful.—*Mrs. L. E.*

St. Louis, Mo.—I want to thank you for your prayers. I had to have a certain amount of money to meet a note, and the desired sum came to me a week before the note was due.—*Mrs. C. M.*

San Francisco, Cal.—I now have a position. The wonderful part to me is that I secured it as soon as I put in my application. While riding down to the employment bureau of the typewriter company, I kept repeating to myself the prayer you sent, "I am the offspring of the living God. I am one with his wisdom and that wisdom leads me in paths of peace and true success. All that the Father hath is mine."—*Miss E. S. M.*

Easton, Pa.—Immediately after my wife wrote to you for prayers, my affairs began to mend and have continued improving ever since.—*W. T. M.*

FREEDOM

Catlettsburg, Ky.—I have improved spiritually and in health since I began the study of Truth. I have been healed of the coffee habit and of meat-eating. I praise God for his blessings.—*W. S. B.*

Los Angeles, Cal.—Words cannot express my gratitude for the good your prayers have done me. The cigarette habit, as well as all desire for liquor, has vanished.—*L. G.*

Grand Rapids, Mich.—I asked your prayers in regard to my son, who was addicted to drink. This appetite has left him and he is once more the happy, industrious boy he used to be. I also asked your prayers to sell our home that we might buy a farm. This has been accomplished.—*Mrs. C. L. D.*

Chicago, Ill.—I am so happy to tell you that my husband and I have been reunited in a most wonderful way.—*Mrs. M. W. R.*

Dorchester, Mass.—I gave up meat-eating soon after I became interested in Truth, but did not force my convictions upon my children, preferring them to work out their own salvation. The wrongfulness of taking life soon appealed to my older boy, and although very fond of turkey, he would not touch it at our Christmas dinner. Last week on seeing me put a piece of pork in the bean pot he resolutely refused the beans. Now he is awaiting a leather substitute. I think he is remarkably consistent for his age.—*G. P. B.*

Columbus, Texas—The drouth over this section of the country was broken most beautifully. We had three and one-half inches of slow, gentle rain and it has rained a number of times since. The rain began the very night following the morning you should have received my letter. To me it was a glorious demonstration.—*Mrs. L. K.*

Columbus, Ohio—After being separated from my only child for over five years, she is to visit me two days every three weeks.—*Mrs. L. E. G.*

"BE YE TRANSFORMED"

Van Voorhis, Pa.—I must tell you how much brighter life is since I started to trust God. When anything goes wrong I say, "God's will, not mine be done," and everything grows bright again. My husband has not lost a day's work since I received the prosperity bank. The other night I was in such pain I could not move my arms, and my head felt like it would burst, but I repeated the prayer you sent me and was able to go to sleep. The next morning I felt fine and got up and did my usual work. For months life did not seem worth living, but now it is a joy.—*N. C.*

Detroit, Mich.—I am happy to tell you I am beginning to feel that I am making real progress. In the last couple of weeks I have become conscious of a new understanding. Heretofore, I have felt that God was very close to me, but never within me. Now there is something stirring within me, a great joy and happiness. This feeling flows out through my whole being and I am constantly renewed by it. The exasperation I experienced at people and things has passed away, and my whole body is responding to the Word of Truth.—*J. G. E.*

Glasgow, Ky.—I shall keep on and on giving thanks to you for the joy, peace, happiness, health and prosperity which are ours. I am becoming more conscious of the ever-present good. My husband's business has prospered. My brother has returned to work and is well. Everyone marvels at his wonderful recovery, but we know and understand and again give thanks to God. The inclosed offering is what I have to give in a financial way. I have learned to bless all the money that comes in and goes out.—*Mrs. C. H. P.*

Princeton, Ind.—Mrs. L., for whom I asked your prayers, is gradually improving. There has also been a wonderful clearing up in my own self since you began treatments for my friend. In times of darkness Spirit has whispered, "It is I, be not afraid." I have held firm through it all and realize that I am standing on higher, firmer ground than ever before.—*Mrs. C. O. B.*

Berkeley, Cal.—I have been greatly benefited by your prayers. I am younger, stronger, and better in every way than I was four years ago, when I first began the study of Truth. My eyes are improving very fast. The best thing

I have gained is the realization of the Omnipresent, indwelling Spirit and perhaps the greatest overcoming has been that of a gloomy, unhappy disposition.—*Mrs. C. J. O.*

Mystic, Conn.—I am going to tell you something which you have been telling me for years, and which I have been reading and saying over to myself for a long time. Now I know God is Spirit. There is no other reality. God is all in all. God is good, all good. Do you get my meaning? I have come into the realization of the Presence. There is nothing else. Neither does one have to go to one's room and have the house quiet and outside conditions perfect in order to go into the silence. It is here, everywhere, all the time and has always been, and that is why all these forty years I have been protected and why I am now at peace. It is all very wonderful. Only the good is real and we cannot escape it. It is all so clear to me now.—*E. F.*

Oakland, Cal.—Good and wonderful things have come to me through your prayers, and I thank you from the bottom of my heart. I have such a happy feeling within my own soul. This is more to be desired than "fine gold," but I had never possessed it before.—*J. C.*

HELPED BY UNITY LITERATURE

Buffalo, N. Y.—I simply must have the Unity Magazine come another year. I like it because there is nothing personal about it—no one person emphasized or brought out. Just a current of Spirit that you can feel (not see), and love to be in! It is just what I feel when I am writing a letter to you—not to somebody but to Unity in Spirit. We are all in the melting pot together, having all that is not perfect burned away from us, leaving only the Good. That first article in the February number, "Renewal and Resurrection of the Body," is so great! I understand and feel every thought of it.—*Mrs. R. C. B.*

Detroit, Mich.—Your work for humanity is great and wonderful. I get comfort, peace and strength from Unity Magazine, which I cannot find elsewhere. In following your teachings troubles have disappeared, and success has come to me.—*M. E. Z.*

Fayette, Ala.—Words cannot express the good I get from Unity Magazine. I am sharing it with my friends and they enjoy it also. The January number was a treasure worth the year's subscription price, and each issue gets better.—*Mrs. J. D. N.*

Seattle, Wash.—Since reading the Unity Magazine, I

have lost the thought of fear and worry, and where discord was once in the home we now have peace. I have so much to praise God for now. I pray God's blessings upon Unity and all its workers.—*H. B.*

Sioux City, Iowa—I have received so much benefit, instruction, consolation and inspiration from Unity Magazine and Weekly Unity. I have also enjoyed the tracts, books, etc., put out by the Unity School.—*M. E. D.*

London, England—I am sending numbers of Unity Magazine to our camp libraries for the soldiers. My daughter also passes on much of the literature, and so the good work spreads.—*H. P.*

West Cedar Rapids, Iowa—Reading Unity Magazine has changed my whole life. I used to be blue and nervous and easily discouraged, but that is all past now. Whenever I need help I read Unity Magazine, and am sure to find just what I need. I sent for a prosperity bank and was surprised at the sudden change in our affairs.—*C. D.*

Carthage, Mo.—I appreciate the great opportunity of calling on you and with this letter goes a great heart full of love. Your work is too glorious to want further praise. God must literally beam upon you with satisfaction.—*W. C. L.*

Columbus, Ohio—Everywhere I go people feel that if they can get in touch with Unity they are safe. We Truth students know that we are one great family, and God is everywhere, but you have gathered together more persons into a mighty, powerful whole, and your words are instantaneous in relief for suffering humanity.—*E. H.*

CORRESPONDENCE SCHOOL

W. Wolverhampton, England—I have enjoyed the work on Lesson Two, although it has been done under the "sounds of the guns." The patient study and practice of Truth throughout the three years of this war has caused what might have been a terrible ordeal to be nearly normal life. The Spirit has faithfully protected me from the necessity of leading men into action or injuring my fellow men in any way. It has kept me free from wounds and sickness, and I am thankful to our Heavenly Father.—*J. W.*

Kansas City, Mo.—I am inclosing you offering with love and appreciation for what the lessons have been to me. They have brought the Truth of Christ's teachings closer to me, and I feel that the lessons are invaluable. It is my earnest wish that many will take advantage of such a glorious opportunity for studying the Truth.—*J. L. O.*



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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

UNITY FIELD TEACHERS

The Unity Society of Practical Christianity is now prepared to send competent teachers into the field to help establish centers or aid centers already established in extending their work.

Write to the Field Department of the Unity School of Practical Christianity, Kansas City, Mo., for particulars about this branch of the ministry.

The following movements are reported from Field Teachers, who have gone forth from this center:

Kate M. Nevill returned April 25, from her work in Louisville, Ky. She will begin a course of instructions in Practical Christianity, at the Assembly Hall, 16th floor, City National Bank Bldg., Omaha, Neb., April 28, with a lecture on "Practical Christianity," at 11 a. m. Other classes are as follows: May 1, 8 p. m., "Spiritual Healing;" May 5, 11 a. m., "Faith;" May 8, 8 p. m., "The Greatest Power in the Universe;" May 12, 11 a. m., "Eternal Life."

Classes in Meditation are conducted on April 30, May 2, 7 and 9, at 3 p. m. Prosperity talks daily at 12 m., excepting Saturdays and Sundays. Interviews, advice and healing can be arranged by appointment. Public invited.

Mrs. Jennie H. Croft has charge of the activities of the Unity Center at 1013 Nicollet Ave., Minneapolis, Minn., for a month, beginning April 10, as follows: Sundays at 11 a. m., Address; Mondays and Thursdays, 8 p. m., each week, Bible Lessons; Wednesdays, 3 p. m., Mid-week Meetings. Mrs. Croft will also speak in the Public Library at St. Paul, Minn. on Monday, 2:30 p. m., each week.

Mary C. O'Neill, active in the work at Kansas City, recently returned from Minneapolis, Minn., where she spent a month in promoting the activities of the Unity Center at 1013 Nicollet Ave.

Richard Lynch, of Kansas City, Mo., conducts service Sunday, May 26, at 11 a. m., of the Unity Society, St. Joseph, Mo., his subject being, "Passing Over the Flood

of Mortal Thought." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

George Huston, of Kansas City, Mo., conducts services at 11 a. m. at the Unity Society, St. Joseph, Mo., as follows: May 5, "Do Unto Others." May 19, "Coöperation in Spirit." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

E. V. Ingraham, recently returned from Boston and other eastern points, where he conducted classes in Practical Christianity, is now completing a Course of Lessons at the Unity Center, Kansas City, Missouri. Mr. Ingraham contemplates a western trip, and desires calls from California and towns enroute.

Ida M. Mingle, associated with the Unity work at Kansas City, Missouri, is now ready to begin activities in the field. Unity readers desiring her coöperation in organizing Unity Centers, or aid in promoting the work already established, should communicate with her through the Field Department.

The Unity Society of Practical Christianity at 626 Minnesota Ave., Kansas City, Kansas, conducts meetings every Sunday evening at 8 p. m., with A. A. Bredemann, Paul Spielberger, Joseph Tallman, alternating as speakers.

A FEW MORE BRICKS, PLEASE!

When a member of the Unity Brotherhood, living in a distant city, proposed that we sell bricks in the New Unity building to aid in paying for it, we quickly acquiesced in the plan, and have received several thousand responses to the call which was then sent out. We planned to have the interior walls marked off in oblong bricks and the names of the purchasers marked on them for future reference.

Some sent mottoes and scripture references, with money to pay for their inscription on a number of bricks.

We have found this coöperation in the work by our good friends has been the means of bringing us in closer touch with one another, and we know it will prove a lasting bond of Unity.

Quite a few bricks are left of the 15,000 which we had marked on the walls, and we shall be glad to have you

join us in stamping your approval of this work with your name on one or more bricks.

Some people have thought it would have been more spiritual to let members buy invisible bricks without any record being kept of their names. That is a good way, too, and we shall cheerfully receive the money and blessings of those who choose this method.

However, the name calls up the mental picture of the individual and we seem to get in closer touch with his character when we hear the name or see it written or printed. The story of the conversion of a man from Tarsus is much more vivid when we read that it was a real, live man named Paul. Scripture writers fairly revel in names and every narrative begins with the naming of God, Jehovah or man. We bless you in the name of the Lord Jesus Christ.

A WITNESS; HIS TESTIMONY

We take the liberty of printing this letter without permission of any of the persons mentioned, hence do not give names. The book referred to is "Christian Healing," by Charles Fillmore. The letter was written by a lawyer to a friend whom he greatly desires to help.

"If you are ready for this book and this kind of work and will read it attentively and studiously, it will, to a very great extent, reveal a new world to you and will relieve you of your habits of worry, restlessness, peevishness, and will help your temper as it has helped me. I imagine, indeed, I think I know, that you worry over foolish things, let your temper get away with you and are needlessly restless; in other words, you are afflicted with obsession, and, I apprehend, to a greater degree than I was.

"The things set forth in this book are not new matters, but are old ideas revived and put into practice. A new light is thrown upon them by these modern writers.

"Let me venture this prediction: a careful, calm, dispassionate reading of the various chapters in this book will do you more good than all the sermons you have heard preached in the last forty years, will give you more spirituality, bring you nearer to God and will, consequently, be of incalculable benefit to you.

"These hurried suggestions that I make to you are personal to you; that is, I do not make them for other people,

but I have always felt a kind interest in you and I want to see if this kind of study (and it is endless, because there are numerous disquisitions along this line by eminent men), when embraced, adopted and practiced by you, will not change your entire life as it has changed mine in the last six months, and give you cause for endless joy and rejoicing. This book has done me more good than anything else I have ever studied, and has changed the whole tenor of my life. I do not worry, I have gained greater control of my temper and I sleep and rest better, and I firmly believe that it will have the same effect on you. I predict that you will be more cheerful, you will be happier every way and will find the kingdom of heaven right here on earth now."

For a further discourse of the Word, "In God We Trust"—United in One—"E Pluribus Unum," read "To You," by Florence Crawford, of *The Comforter*, published in the May 5, issue of *Weekly Unity*.

Our readers will be interested to know that the new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

Beside the cloth binding we can supply our books in paper cover, Khaki cloth for trench use and limp binding in pocket edition. A more complete description of the binding will be found elsewhere in this magazine.

The above mentioned books are listed in our catalog at the following prices:

"Christian Healing," paper cover, 75 cents; cloth binding, \$1.50; khaki-bound, \$1.50; limp binding (pocket edition), \$2.50.

"Lessons in Truth," paper cover, 50 cents; cloth binding, \$1.00; khaki-bound, \$1.50; limp binding (pocket edition), \$2.50.

"Miscellaneous Writings," paper cover, 50 cents; cloth binding, \$1.00.

When telegraphing to Silent Unity for help be sure to give your street number. This will enable us to send a return wire if the case requires it.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature explaining the Truth. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Its members receive pamphlets and sample copies of our magazines and distribute them. These members abide in "every city and place."

You who have been benefited by the study of the Truth that sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome.

Each month we will publish a testimonial from a member; this month we give the following:

London, England—It is with pleasure I write to tell you I have received the literature, for which I send many thanks. January Unity Magazine is simply splendid, and has filled me with such hope, courage and peace. I now realize that all is well. God is in his heaven, and nothing can harm me. I always get great help and assurance from my dear Unity Magazine. I love it, and carry it about with me everywhere. I always talk of the good I find in its teaching, and many have begun to understand. You are doing a splendid work in the world, sending out all over the globe these beautiful vibrations of good, uplifting and inspiring Words of Truth. I am learning the value of daily meditations and am reaping the results of statements that appear in Unity Magazine. I learn by heart these fine steps in realization of Health, Wisdom and Prosperity. They fill me with Power and Joy, and when I need harmony they come bubbling up to the surface, renewing me in mind and body. God bless Unity and its workers. They shall reap great reward for the spread of the Truth. Unity is growing rapidly in power. I see a great difference every month, and delight in its progress. I am putting away sixpence in my prosperity bank now and again, for the Cause. I desire to help as much as I can, for I know from experience the value of Unity.—*Madame R., S-70 No. NN-65.*

To Publishers—We do not review books.

CHARLES FILLMORE, *Editor.*

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to *Unity Magazine* please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of June to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Dr. W. Riedl, Wilbur Springs, Cal.

Mrs. A. A. Brown, 743 Harrison St., Petersburg, West Virginia.

Charlotta J. Rogers, 343 Greenleaf Ave., Whittier, California.

Madame Regina Van Geude, 742 Lawrence Ave., Phone, Ravenswood 9785, Chicago, Ill.

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Anna B. Crowl, Lacon, Ill.

E. H. Stevenson, Dayton, N. Mexico.

In the surrounding states are many small Unity Centers and many farmers and their families have received some spiritual healing or help through Unity. They also take your magazines. I feel sure that some, if not a large number, of Truth students will go to the country for harvest, or longer. How much nicer for both if they could go to some of these families who follow your teachings.

I am a Truth student myself who would go out at any time and would like to go to a family of Unity thought. The question of food alone would be one consideration. But there is difficulty in getting in touch with each other and I have written you on this account. I would be glad to hear from you upon the matter, or for any assistance that might be in your power to give. Very truly yours,

George Stevens, 1951 N. 14th St., Kansas City, Kans.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

June 20 to July 20, 1918

"I will heal thee." "I will restore thy health unto thee."

PROSPERITY THOUGHT

Held daily at 12 m.

June 20 to July 20, 1918

Through the Divine Law of giving and receiving every need is fully supplied.

ADDRESSES BY CHARLES FILLMORE

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman. Please read over the contents of the books.

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TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

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"A TRUTH STUDENT WITH THE SOLDIERS"

by MABEL HUNTLEY

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The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for \$1.50; Trench edition for soldiers, khaki binding, price, \$1.50; handsome limp binding, \$2.50.

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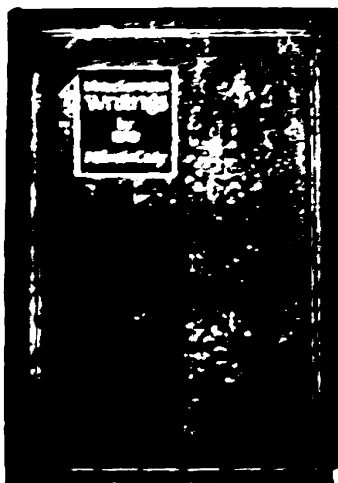
Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; Cloth binding, \$1.00; Trench edition, bound in Khaki cloth, \$1.50; Flexible binding, pocket edition, \$2.50.

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Miscellaneous Writings

by H. EMILIE CADY

Author of "Lessons in Truth"




Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this book, "Miscellaneous Writ-

ings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which* is so, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In all, there are eleven chapters in this new book.

One pleasing feature about the book is that it is printed in large, beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents; cloth binding, \$1.00.

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A decorative border of stylized flowers and leaves surrounds the text. The flowers are arranged in a repeating pattern along the top, bottom, and sides of the page.

Be strong and of
a good courage;
be not afraid,
neither be thou
dismayed: for the
Lord thy God is
with thee whither-
soever thou go-
est.

Joshua 1: 9.

UNITY



JUN 28 1918

THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JUNE, 1918



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FROM A REPORTER'S NOTE BOOK

*Items Jotted Down by a Listener at Unity Meetings
at Kansas City, Mo.*



PIRIT is all-wise, all-seeing, all-knowing, all-powerful, everywhere present. As God is our life and God is Spirit, Spirit must be our life, therefore the life that causes us to live, move and have our being must be all-wise, all-seeing, all-knowing, all-powerful and every-

where present. If we do not radiate spiritual qualities it is because we have not yet learned to *think right*, for when we fully understand the importance of right thinking, our words and deeds will take care of themselves, just as sure as effect follows cause. "As a man thinketh in his heart, so is he," is true. Heart means his inner conscious thinking, for it is possible for us to carry on two lines of reasoning at the same time. While our minds, in a sense, are resting upon outward things, there is an inner or under-current of thought that is carrying on an entirely different line of reasoning.

Now we see the first necessary step is to think right. How shall we do this? First, think the absolute Truth of Being, viz., I am Spirit, created in the image and likeness of God. Hold to this one statement until your whole being thrills with the consciousness that it is true.

We learn, secondly, that we ought to *speak* the Truth, for we read, "Without the Word there was nothing made that was made, and by the Word all things were made that were made." Then when we have thought the truth, we must *speak it* that it

may come forth into manifestation so others as well as ourselves may see the effect of this thinking process in our surroundings, on what is termed the material plane. There must be harmony, first in our thinking, then in our speaking, before it will be possible for us to bring into manifestation the harmonious whole.

Allow me to ask you to join with me in holding these statements of Being, for, say fifteen minutes every morning, when you first awake, yes, and before you move to arise. Lie flat on your back and with closed eyes repeat, first in the silence, then aloud, these words: "I am Spirit, created in the image and likeness of God," and as you think and speak them try to *realize*, each time you repeat them, more and more of their full import, that is, what they really mean to you in all their fullness. Then when you sit down to hold your noon thought, given in Unity Magazine, hold this thought first until you thrill with the consciousness of its truth. Hold it the same in connection with the nine o'clock thought.

You ask, Is this all the times I am to hold this thought? Oh, no. Think and speak this truth a thousand times a day, if possible. It is the foundation principle of Being; hold to it though the heavens fall, and your mind will become clarified, and as your mind becomes clear, your appetites and desires will become pure, clean and white, and you will then radiate a quality that will uplift all who come in touch with you mentally or physically.

CONCENTRATION

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." To become acquainted with God it is absolutely necessary that we become still, perfectly still. When I had practiced this getting still till I had become able to silence all mortal thought and shut out all noise, I discovered this wonderful Presence, and it was a great revelation to me.

Then I began to declare, "I am filled with Infinite Life." I had been carrying it on for a long time, and one day I became conscious that I had taken up a new habit, the habit of taking in the Infinite Life. It is right here, and I am aware of it, and I could not help but revel in it and rejoice in it.

Take everything of every description in your life, every question, and spread it out before the Lord in the silence. Then listen to hear what he has to say to you, not to anybody else. Jesus said, "Except ye become as a little child ye cannot enter in." Are you willing to become as a little child, and listen to what God has to tell you? Would you know God? Then go within yourself, and there seek diligently, for "he that seeketh findeth, and to him that knocketh it shall be opened." Ask the Spirit of Truth to guide you. It says, "Acknowledge me in all thy ways and I will direct thy paths."

Spend some time alone in the silence every day. Learn to separate yourself from those around you and soon you will be as much alone with God in the crowd or on the street as if you were all by yourself. Continually practice the presence of God. This is the way of soul growth, to see nothing but the Divine Presence everywhere. To walk with the Divine Presence is light, to turn aside is darkness. As Drummond expresses it, "You are to so cultivate the soul that all its powers will open out to God, and beholding God, be drawn away from sin." Each soul has its own work to do, working out its own salvation by dealing directly with the Father. No one can do this for you. It is your own work. You thus become self-centered.

This brings us to the ever-present Now. The Infinite Spirit guides you now, now. You do not have to put it off to some other time. It is always ready and willing to help you now. But one says, "When I have finished this piece of work, I will think about it," and another, "When I have returned from this journey,"

and so on, putting it away until some more convenient season. "What shall a man give in exchange for his life?" What is to be compared to this life within? All else passes away. If we want grand, glorious lives now, we must dwell in communion with the Spirit, and be guided and directed by it. Not to be guided once or twice, but all the time, every second.

Our will must be to do the will of him that sent us. "For my ways are higher than your ways as the heavens are higher than the earth," says the Spirit. We see how limited we are in our way. Then we are willing that the all-wise and loving Father shall guide us. Do you think there is any striving here? Oh, no! "Thou wilt keep him in perfect peace whose mind is stayed on thee." What power and strength in peace, knowing that the all-wise One is guiding!

Dwell in this presence. It is all intelligence, all power and all presence. It is abundance. There is plenty for everyone. Do you need health? It is abundant health. Do you need knowledge? It is all knowledge. The Infinite abundance is here *now*, abundant life and health. "By thy life the whole universe leaps with joy and gladness. There is no place that is not filled with the health of thy countenance."

Dwell in the Divine Presence, and fill yourself with omnipresent health and strength. Breathe the Infinite Breath every day, meditating upon the omnipotent, omnipresent power. Continue, continue; I would emphasize *continue*, and you will *know*, not believe, that there is an all-powerful Presence. "Wait upon the Lord, and he will give thee the desires of thy heart."

PRACTICAL CHRISTIANITY

A short time ago I made a trip to Chicago, and as I entered the car I said, "I will not take a book nor a paper, but will meditate upon whatever subjects present themselves." I sat down and my first thought was, "Now I will have a good, quiet time all alone." But

in a few moments a young lady came in and asked if she might occupy that seat, and of course I said she was perfectly free to do so. She was wearing glasses, and in the course of the conversation that followed I showed her how unnecessary it was that she wear them. She said she had been told by the oculist that she must, and she just believed and did as she was told. That is the old story. Men do things because someone tells them they must. Before she left the car she knew better. She had no more than left the car before a man came in and asked if he might occupy the seat with me. He told me of some of his experiences, and I was given the opportunity to explain to him the sure workings of the Law. When he left the car another lady came in, and another chance was improved to make plain the way of the Lord. She told how she and her sister had been visiting their mother, and how her sister always fainted when they parted and, soon there she was on the other side of the car, in her regulation faint. But I took the matter up, and in a very few minutes she revived. The lady said, "Why, how can this be that she is over it so quickly? She never recovered before till she reached home." Then she asked me if I had been holding thoughts for her, and I admitted that I had, and explained the Truth to her more fully, for she knew something about it. They left, and along came a traveling man, and we compared notes as to our ideas of God.

Because I held myself in readiness to do the work that came, not resenting the interruptions to my programme of meditations, I was in this short distance of time and space given the chance to bring to the attention of these people the glorious benefits of waiting upon the Lord, or living the Law.

So much depends upon our learning how to concentrate and control our thinking. The old Persians could so concentrate on the point of a needle that it would look flat to them. But some people say they *can't* concentrate. Away with the word! It never did anything

in the world. *I can* and *I will* are the words that do things. We are masters when we know it.

But we must remember that we are living in the Now. If you look to the future, you are robbing the present of its glorious possibilities, and if you live in the past you are depriving today of its own glory, its own rights. We must live, move and have our being in the Now. Looking to the past or future is like the Orientals grinding out their corn with the old ox. They didn't want to touch him or bother with him, so they took a wisp of hay and fastened it to a pole just ahead of him, and out of his reach, and as he went 'round and 'round, grinding away, that wisp of hay was just beyond his reach, ever beyond his reach, but in his eagerness to get something to eat he ever pressed forward in hope of reaching it. But it was like tomorrow, always one step in advance of his present reach.

While in Chicago I met a man who had been a performer in one of our great circuses. One day he fell from the trapeze, and soon twenty doctors were in the ring, and he was pronounced dead. But one insisted that he was not, and followed his body out and was instrumental in bringing him to himself. But he was bent double, his chin and his knees together. Some time after, this man one day fell to meditating upon his hand. He for the first time beheld its wonderful beauty, its wonderful structure. He became enraptured over what he saw, and lost himself in his thoughts. A few days after, he got to thinking about his spine, all bent up, and as he meditated he beheld its wonderful structure, its flexibility and its strength, and he began to praise it for its goodness, and to tell it how beautiful and straight it was. He lost himself, and talked to his back for an hour. When he was aroused he was conscious that his back was straighter. He then took the matter up in earnest, and in the course of time he stood erect, strong, and as straight as an arrow, just from the loving words of praise he had poured out upon his back.

My friends, let me say to you, praise yourself, and bless yourself, and honor yourself. You can't begin to tell how glorious you are. If you were to tell yourself about your wonderful possibilities, you would not begin to tell the whole truth, for your possibilities are without number or limit.

Bless those whom you meet. When you call upon a friend or at any house, say, "Let the love and peace of God abide upon this house." Every day I go through my house and dedicate the rooms to peace and love and health and prosperity, in the glorious name of Jesus Christ.

I wish I could tell you how this house we are in now, these rooms, are keyed up to such a high pitch of health and peace that all who come here are brought into a wonderful presence of healing and power. I feel it and discern it at once. But you can all dedicate your homes and every article in them to this same presence. Do it and you will not regret it. You can key your home up to such a pitch of health that no sickness can possibly enter there. Hundreds have done it, and you can.

Remember always that if you love your work, whatever it is, it will so love you that it will give you plenty of opportunities to render the service to humanity that you know that humanity stands so much in need of.

LET YOUR LIGHT SHINE

A man-fearing spirit is back of most failures to let one's light shine. If the world is ever to be lifted up out of its ignorant customs and standards, Truth must be taught and somebody must live it. You may teach the Truth ever so clearly, but if you go on living after the world, your influence for good is not what it would be if you were both teaching and living the highest that you know.

Emerson put this plainly when he said, "What I must do, is all that concerns me, not what the people

think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

"The objection to conforming to usages that have become dead to you, is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party, either for the government or against it, spread your table like base housekeepers, under all these screens, I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your thing, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blind-man's-buff is this game of conformity."

Emerson's writings are rich with bold, definite declarations like these, and if you want a little help in overcoming the man-fearing spirit, and developing that fearless courage which you need, read his essay on "Self-Reliance." Of course one should use judgment and wisdom in meeting the world and its ways, but the light that will shine the brightest and farthest is the one that is not dimmed by cringing, man-fearing compromise.

"Ye are the light of the world," therefore, "Walk as children of light."

SCRIPTURE ALLEGORY

A story may be absolutely true historically and at the same time be used in an allegory. Because an event which actually took place was afterwards used to illustrate a truth is no argument against its historical integrity. The life of every man is an allegory and

represents phases of thought. One who looks upon it as reality calls it the history of the individual, but a deeper insight reveals that the man is working out the allegory of the soul. In some cases it makes no difference whether the story had any true historical foundation or not. For instance, the Parable of the Prodigal Son carries its message just as forcibly as it would if the events had actually taken place. This is true of most figurative teaching. It really does not matter whether it is true historically or not if we get the lesson it illustrates.

But with the story of Jesus Christ it is different. His life was a mighty parable, but it will not do to say that it makes no difference whether he ever lived or not. He accomplished in himself and for the race a great overcoming, redemptive work, which makes possible the salvation of men. Unless they believe in him and his work for them, they do not make connection with his saving grace.

Certain of his experiences, such as his temptation in the wilderness, could not well have taken place literally. They took place within his consciousness. "He spoke of the temple of his body." We find that we meet the same experiences in our passing from sense-consciousness to spiritual reality. The fact that he actually took on himself our fallen nature with all its griefs and sorrows and overcame them, forms the basis of our hope of redemption and eternal life.

SPIRITUAL DEDUCTIONS

"God is light, and in him is no darkness at all."—I John 1:5. "In him I live and move and have my being."—Acts 17:28. Hence, there is no darkness in me, for I am in God, in whom there is no darkness at all. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

God is life, and in him is no death at all. I live, move and have my being in God. So living, having my being in God, there is no death in me at all.

God is good, and in him is no evil at all. I live, move and have my being in God (good), and as I live, move and have my being in God (good), there is no evil in me at all.

God is love, and in him is no hatred at all. I live, move and have my being in God (love). There is no hatred in me at all, for I am in God (love).

God is health, and in him is no sickness at all. I live, move and have my being in God (my health). There is therefore no sickness in me at all.

God is strength, and in him is no weakness at all. "It is God that girdeth me with strength and maketh perfect my way."—Psalm 18:32. I live, move and have my being in God (my strength), hence there is no weakness in me at all.

God is Spirit. I am the offspring of God. Therefore, being the offspring of God (Spirit), I am Spirit.

God is the one Life, Spirit, Substance. Being of the one Life, Spirit, Substance, I am just what God is. I cannot be anything less than what God is.

DEMONSTRATIONS IN BODY SUBSTANCE

"What do you mean by saying, 'I demonstrate'?"

Webster says that to demonstrate is to establish beyond the possibility of a doubt. A demonstration of the Truth is a complete change of consciousness, including the elimination of error and the establishment of Truth. The Great Demonstration so often mentioned by metaphysicians is the demonstration of Eternal Life, or the "establishing beyond the possibility of doubt" the fact that Life is Omnipresent and Eternal, and that it is ours just to the extent that we are conscious of it.

"Consciousness" plays a very important part in

demonstration. All the attributes of Spirit are eternal, but before they are eternal to the individual he must become conscious of them. A man might starve to death with enough food in the adjoining room to have saved his life, yet if he were not conscious of its being there and did not appropriate it, it would do him no good.

A great many people are "starving to death" today because they are not conscious of the spiritual food so close at hand. Intellectual understanding has no saving power in itself; it cannot bring one in touch with the Great Omnipresent, Eternal Life, but it can and does prepare the way for the advent of the Christ Consciousness; the change from the mortal to the Christ consciousness, making possible the attainment of Eternal Life.

Life is a principle, just as mathematics is, and it only requires a correct application of its rules to make the Great Demonstration. Life in the Absolute is Eternal. What is the Absolute? It is the realm of Divine Mind in which all things exist in their original perfection. It is the unrelated, the limitless. The thing, then, for the demonstrator to do is to lay hold of Life as it is in the Absolute, and by continued affirmation and prayer bring it into manifestation in his body.

Man is a threefold being, Spirit, soul and body, and the perfect demonstration is not made until all three are lifted up and redeemed in Christ. God's Idea of Man (his offspring) includes the unification of Spirit, soul and body, but before it can be manifest in completeness it must be recognized and entered into in every thought and word and act. It is a common belief that the body must be denied because of its appearance of materiality. How can it help appearing material when it is being continually held in the thought of materiality? The mind is the great creative force of the body, and every thought is a cell builder, the character of the thought determining the character of the cell, therefore, you can readily see that natural thoughts would make a natural

body, and spiritual thoughts would make a spiritual body.

Man has long been building his body with a natural mind, and as a result he is reaping a body that is subject to pain, sickness and death. But now people are beginning to wake up to the fact that the body is built by thought, and they are taking care to put the right kind of material into their work. You would not expect a builder to use faulty lumber, stone and mortar to erect a perfect building which would stand forever amid all the storms and bad weather to which it would be subjected; and no more can man expect to put into his body all the thoughts of the mortal man and still reap a body that is incorruptible.

This matter of body-building is very important, and requires a great deal of consideration on the part of the metaphysician. He will soon learn which thoughts are destructive and which constructive, as well as to eliminate these which are undesirable and entertain those which make for perfection. The only thoughts which will build a body that is incorruptible are God-Thoughts, and the only way for man to receive these thoughts in their original perfection is to go direct to the Fountain-Head (Divine Mind). Here in silent communion he receives the Word of Life and carries it out into his daily life and meditation.

Another factor that has to be taken into consideration in making the Great Demonstration is the subconscious mind. This is the memory or storehouse, which is made up entirely of past thoughts, good and bad. These thoughts are continually making their presence known, oftentimes beguiling man into the belief that he is, after all, only a mortal man, subject to error conditions of the mortal mind. These thoughts should be met with a specific denial.

The heart is the region of the subconscious, and we are told "as a man thinketh in his heart, so is he," so you will see that man has a very definite work to do in

redeeming the subconscious mind from all error thoughts. This is the work done by Joseph in his sojourn in Egypt; Egypt representing the unregenerate subconscious mind of man, and Joseph representing the imagination. Man, from his *I Am* consciousness, sends into the subconscious mind the perfect picture, and very soon the thoughts begin to take on the character of perfection which are imaged for them, and the process of redemption is begun.

However, one should not be discouraged if his body does not at once manifest the Truth of his spoken Word. He should remember that he has, by long continued wrong thinking, formed it as it now is, and that it may take persistent effort on his part to break down the walls of materiality which he has built around it.

Let us, then, pray for this renewal of our minds which will bring us into the realization that all life is of God and therefore eternal; let us invoke the aid of the Holy Spirit in demonstrating it through the understanding of the unity of Spirit, soul and body in Christ. "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

THOUGHT THE IMPELLING POWER

Every movement of the body is caused by thought. Thought not only moves to action the visible members of the organism but the invisible also. Thought presses a certain brain area in the head and there is a responsive action, or inaction, in a corresponding function in the body. When feeling enters into the action, thought-forms are created that go in and out the body like bees in a hive. These thought-entities have a certain secondary thinking capacity and they carry out the ideas that have been put into them by the original thinker. Thus a combative thought will make a fighting entity, that will continue to fight after the thinker has forgotten it. All thoughts that have dropped out of the conscious mind gather in the various brain centers in this

body and we have a continuously acting thought realm called the subconscious.

This creative power of the mind accounts for the complexity of conditions that exist in every human life. And the law is not inoperative because men do not understand it. It goes right on expressing itself and we have experiences that we cannot account for, but which would be easily explained if we knew that every effect has a cause in thought, either conscious or subconscious.

REALIZATION

God does not consider the time it takes us to realize perfection. His healing work is done instantly. In fact, after I had prayed with you I realized that you were ready to coöperate with me and gave you treatment immediately. I felt that you were relieved at once, and I am giving thanks for the realization of perfect freedom and comfort in your feet.

You can avoid any inharmonious condition in your feet by blessing and praising them each day. They are dutiful servants, and they listen and respond to whatever words you speak to or about them. As you doubtless know, we build and direct every cell of our organisms by our thoughts and words. There are innumerable little brain centers throughout the body, all under the direction of the *I Am*. When we say, "I am Life, Substance, Intelligence, Love," etc., we lay hold of these qualities, and we can and do send them to any part of the body we will by our thoughts. And the little brain center at that point will appropriate and build the Life and Substance according to the mental picture we are holding for that particular organ. Life is Divine activity; Substance, that through which Life manifests; and Intelligence and Love the forces which bring and keep together all the qualities needed for perfect manifestation. When all of these qualities of Being are let into consciousness in right relation, perfect harmony and peace and ease result. Error thoughts are all

that keep us from being eternally at ease. And the way to overcome the error thoughts is to *think Truth*. The Truth about your feet is: "My feet are the expression of the perfect idea of a foot existing in God Mind. The Love and Wisdom and Life that brought them forth out of the universal, continually flow freely and peacefully and joyously through every cell of them and Divine Order prevails. I walk gladly in the Light and my understanding is established in the consciousness of Jesus Christ. His perfection is my Divine birthright, and I enter into it with thanksgiving."

AFFIRMATIONS FOR THE NIGHT

Divine Love, thou art watching over me while I sleep and keeping my life at one with thee.

Omniscience, thou art instructing me in all the ways of Being. I trust myself with thee while I slumber as when I wake.

Thou art teaching me righteousness and truth, and unfolding to me all the secrets of my life and being.

Thou art teaching me wisdom, health and love, that I may manifest them and glorify the Good.

Thou art waking me to the consciousness that I am in unity with thee in spirit, soul and body.

Infinite Love, thou art living and moving in every atom of my being while I am in perfect repose.

Thou art surrounding me with every care and protection while I rest in peace.

Divine Wisdom, Life and Love, thou art mine.

The soul should not fear the animal in its nature, because it may gain profitable experience therein, if its eye is fixed on the goal of Spirit. The children of Israel (wise souls) took the jewels of the Egyptians (sensuousness) and fled with them to the Promised Land.

Only the good in our heart can advise us of the goodness that hides by our side.—*Maeterlinck*.

IMAGINATION IN CHILDREN

IMELDA OCTAVIA SHANKLIN



WISELY trained imagination is one of the richest possessions of life. It is the right development of a soul capacity, and its mission is to give joy. It brings messages from the stars and it sings sweet melodies in the winds. It transforms the tedious hum-drum to the ideal that riots with delightful possibilities. It emancipates routine by infusing into it that piquancy without which life is a wearying round of the ordinary.

Any soul capacity is easily misunderstood; when brought into apparent contrast with the less ethereal facts of external circumstances, imagination may look to be a sorry monitor of thought, but not until its alchemy is sanely brought to bear upon life is there progress made from clay to Elohim.

Any soul capacity is in danger of misapplication. Imagination unbalanced with executiveness is the mental ratio of the idle schemer. When imagination is released from close union with the ideal it acts through pessimism. United to selfishness it descends into jealousy and fancied hurts.

Imagination in children and in adults differs in purpose not at all, and differs in nature only from the adult's view of it. Aside from its joy mission, this soul faculty has another work, which is that of leading the mind out into new countries where prudence and tradition would not hazard a venture. This latter accomplishment is its peculiar province in childhood.

Imagination is stimulated by happenings prosaic enough to the experienced adult, but which overflow with the wonderful to the inexperience of childhood. Ignorance of nature is the basis of every miracle. To the king of Siam ice was a supernatural thing, and the

one who could convert water from its liquid to a congealed form was a magician. The child hears of things as far from its sphere of the ordinary as gelid water was foreign to the experience of the king of Siam. In the flowing state of memory that accompanies the undeveloped reasoning in very young children, every issue is new; there is no ordinary thing. Wonders occur everywhere. The miraculous is always coming to pass. Man rides the air. Surely it is magic that enables the grown-up to mount into the clouds by means of that bird-like craft that the papers picture. What invisible hand pulls the child back to earth when he tries jumping into the air? Why should one fall and another rise? There is no adequate explanation in the child mind, and it does not occur to him to ask an explanation of the difference. It is clearly the work of magic. Magic also those wonderful aerial flights of the capped witch on her broom, while the flittings of swift wings that bear away the song birds in autumn and bring them back for spring attains to the supremely wonderful.

Cradle lore, fairy tale, adult conversation of that which the child hears but does not comprehend, enchant and hint of mysteries utterly removed from the knowable. The child does not have cause and effect in his mental cosmos. He has effect only. Following the lure of knowledge he penetrates the unknown, finding that which is later forgotten. Having effect only by which to gage his conclusions, he unavoidably errs. He learns as he associates objects with words, experience with narrative. The wide space that has divided the word and object, the experience and narrative, imperceptibly lessens. The observation of daily events leads him to attribute results to some established agency. Here is where the child mind blends with the adult mind. It is in the reconciliation of occurrences with causes that gives imagination field for the performance of some of its most extraordinary deeds.

In our superior experiences we can show that many child-conceived agencies are irrelevant and inadequate to the end described. We are not given to see that many of our conclusions and proofs are probably as far-fetched and insufficient to life as we find it. Through the courtesy of nature it comes that both the child and the adult have that on which to rest their questions. The assumption is satisfactory until the universal mind demands in each case a more generous acknowledgment of its inclusiveness.

The results of imagination in children have led to misunderstandings of motive. Few children are liars, although not many of them speak the truth about the happenings of their daily living. The child may make statements that controvert every known fact in the case, and yet be innocent of deceit. The same account from an adult would be grossly misleading. Knowledge of cause and relation are large factors in truth at this stage in the world's standard of judgment.

When a child says, "I've been to the North Pole on my new sled," there is no question of his veracity. It is conceded that he has taken an imaginary trip to that moot region that has produced imaginations in minds of broader experience. Quiz the child skillfully, and he will admit that he not only went to the Pole, but that he also climbed it, and very probably ate of the icicles crowning its top. He will also tell many incidents of the journey. He will embellish the whole narrative in a way that draws upon all the knowledge and hints he has received in connection with polar topics.

The training of the child confirms the tendency to imagine events and causes outside the pale of acceptance by the adult. Words spoken and circumstances detailed by those to whom the toddlers look for all things, set up wonders that affect the conversation and acts of the child. Like ourselves, these little ones speak and do the things that are in them.

One day I called at a farm house where there was a four-year-old daughter in the family. The mother sent the little girl into the orchard for apples, and in the interval, confided to me a great perplexity. The child told so many stories that they never knew when to believe her. The mother said, "I don't know what to do next, unless I punish her. I have tried to teach her to tell the truth. I have told her how much it troubles all of us to have her deceive us so, and how terrible it is for her to say things that we can't believe, but it all does no good. What can I do?"

She related several accounts the child had given of different matters, fabricated situations and experiences. Some of these were plainly the result of prohibitions put arbitrarily upon the baby; others were of remarkable escapades on the part of the dumb creatures of the farm. They were ridiculous exaggerations that could not mislead because of their very impossibility.

The child returned with the apples. She told her mother that the pigs were in the orchard.

"Naomi, are you telling me the truth? Are the pigs really in the orchard?" the mother asked.

"Yes, mamma," was the answer, with every evidence of sincerity. The mother looked at me.

I said, "Come over here, Naomi."

She came. Healthy, rosy, solidly muscled, she was that type of child from which the abnormal is as far removed as the east is from the west.

"So the pigs are in the orchard this time, sure enough?"

She leaned against my knee and looked smilingly into my face. She dimpled with appreciation.

"Yes, they're there."

"Oh, well," I said, "and what are they doing?"

Full of confidence she beamed upon me.

"They're climbing the trees," she informed me.

"Yes," I agreed, as if tree-climbing pigs were the most matter-of-fact thing in a matter-of-fact world.

"And you saw them climb the trees?" She nodded eagerly.

"What did they do, then?"

"They runned out on the limbs."

"What fun!" I enthused, enjoying her faith in the situation as much as she did. "Now, what did they do when they came to the ends of the limbs?"

"Jumped off!" she shouted gleefully at this natural climax of the pigs' progress. I laughed with her. The infection of the situation caught the mother, and she united in the applause that marked the conclusion of the unusual event.

To the mind of the four-year-old, why should not pigs climb trees, run out on the limbs and jump off? The four-year-old sees things that the forty-year-old has forgotten. Because the latter does not remember, it is not justified in assessing punishment on the one who has what it has not. Gulliver in his travels, and John on Patmos have not been held accountable by the rules of the ordinary. The pigs were playing as the child would play. Her criterion for their acts was what her acts would be under the same condition. That the pigs were not in the orchard on this occasion did not deter her faith in their being there. She had been repeatedly warned to report if she ever found them outside their allotted pastures. The expectation created by the warnings had at last brought about the matter to her mind. From the general she had particularized; this is the only method of conclusion that lies within the scope of the baby mind.

None the less remarkable was the experience of the boy of five, taken by his father from the city to spend his first summer in a quiet country retreat. Dogs, cats and horses he knew by contact. Pigs, sheep and cows he recognized from the pictures in his books. From this latter source he had gained an idea of the creatures of the wild, and he was distressed that they were not to be found in his new environs.

St. Patrick's benevolent activity in Ireland was his great joy. Adventures in forest and on prairie were delights to him. Fairies and dragons he believed in, but they were also lacking in his new surroundings, as the tame conversation about him intimated.

The tree space of natural forest was a charmed land wherein songbirds made wonderful minstrelsy. The hills beyond harbored the unknown. The flowing stream held, he knew not how many sprites of a nature that the makers of books had not yet discerned.

One afternoon the father was reading in the shade of a tree. The small man rushed up in great excitement and panted out an account of how he had been chased by a huge snake.

For years no snake had been seen on the premises. As for the dimensions given, certainly nothing of such magnitude had crawled upon the face of the earth since the reptilian age. Rabbits and birds were the only wild creatures known to the region. The father explained the harmless nature of all the outdoor creatures there. The lad seemed appreciative when he was assured that he could not have been chased by a snake. Feeling that he had freed the child of all apprehension of danger, the father asked,

"Now, Harold, do you think it was a snake that chased you?"

Looking up with an expression of much relief at perils escaped, the boy answered,

"No, papa; it was a gwizzly b'ah."

So much for the logic of the fact when it stands in the way of the logic of imagination. The books had pictured all the elements necessary to such an adventure; others had been chased by snakes, by bears, by this or that. Of course the good makers of the books had always rescued the heroes of the stories. The accounts would be unpardonable otherwise. Innocence has always its defense. St. Edmund, with invincible powers, has appeared, a very present help, to many an

English soldier whose cause was just and whose faith was the true faith. The time, the event, the need of the mind, has each its influence in bringing that which appears before the mental eyes.

The exaggerations of childhood are not exaggerations to childhood. They are what take place in the childish mind when it is adjusting its ideas to the experience of others. Thought induces act. The imagination in childhood helps in a degree to color experience. Experience in adult life tinges the imagination sometimes to the extent that makes life run in a rut. Lacking comparison, the child makes no attempt at concealment for fear of criticism. Having comparison, the adult fetters conditions with it. Lacking experience, the child expresses without regard to the logic of relation. Having experience, the adult tries every event by the inflexible measuring rod of that which has been.

Every mind has its dreams. The adult has learned not to publish his too openly. The child does not know the unlikeness of his world to other worlds, and in his innocence he subjects his mental experiences to the ridicule of those no wiser, though more experienced than himself. He talks of that which is around him, viewing matters from the only standpoint that is possible to him. It is all true, gloriously, dazzlingly, appallingly true to him; his parents worry over his perversity and untruthfulness. The child looks into the sky, where space suggests; the parent looks upon the earth, where dimensions limit. Conclusions are inevitable, differing with the background. "We are such stuff as dreams are made of."

Life ascends because the physical is the offspring of the mental. Our aspirations link us to the heavens. Our visions draw away the curtain from the face of the ideal. The airy wings of imagination bear us upward above the sordid, and the finer lines of the Eternal Loveliness unroll before us as we walk on noiseless floors through the fair palaces of dreams.

ANCIENT STUDENTS OF TRUTH



TRADITION, history and the remains of the temples bear witness to the existence, many thousands of years ago, of secret brotherhoods in Egypt. They were schools of a higher wisdom than that evolved by the intellect and are termed "mystical" and "occult." But in fact these "mystics" were studying the greatest of all sciences—the Science of the Primal Mind.

It is claimed that these students found that in certain stages of high understanding, the result of systematic training along definite lines of thought, they came into such harmonious relations with this Primal Principle or First Cause, that they were themselves endowed with causing power. They found that by living right and thinking generously and unselfishly they awakened new faculties within themselves. They sought the good or God, and, through that universal law by which like attracts like, the good or God sought them. They also found that when they came into right relations with the principle of good that they had apparently supernatural powers. They also discerned what Jesus called the "kingdom of heaven within," and all things were thereby added unto them. They are said to have had the power to cause rain or sunshine, heat or cold, and produced at will all the flowers and fruits. They could also bodily fly through the air, having acquired an understanding of that which overcomes gravity. They controlled all the elements by the word or thought and proved that we become like that which we study. They studied Cause and became masters in that realm.

They found that by coming into relations interiorly or upon the spiritual plane with the Source of all things, that they were moved by it to give expression both in thought and speech to certain words, and that when those words were expressed through them in cer-

tain ways, wonderful transformations occurred in their surroundings. The conditions which they had always supposed to be impossible of variation from what is known as the laws of nature, were, in the twinkling of an eye, set at naught. They had always believed that sickness, decay and death were part of an immutable law. Yet they found that words which in meaning were in harmony with the pivotal truth that God or First Cause is Spirit, and all good, healed the sick, made happy the sorrowful and filled the coffers of the poor.

They thus found that the principle of causation was pure intelligence and that it expressed itself only in the words or thoughts of like character. They also found that the words which worked such wonders in transforming their surroundings always represented those qualities which by deductive reasoning they knew could originate only with a being or principle of intelligence which was the essence of goodness. Thus they not only knew God or Primal Cause as good through the intuitive faculty, but proved him so by demonstrating that he responded only to the words which represented attributes of the good alone. These words which produced the happy results, and which they knew corresponded to an all good principle, they called words of Truth or Reality.

On the other hand, they found that certain words or thoughts, that did not correspond to nor harmonize with the attributes of a primal cause of good, produced conditions of inharmony in those who uttered them and in those about them. Under their expression people became sick, sorrowful, and generally unhappy.

Thus by comparison, under spiritual illumination, logical deduction and practical application, they arrived definitely at the words of Truth and their opposites or words of error. They knew that the words of Truth must proceed from the cause to which they corresponded and consequently must represent the Real.

As they could find no tenable point of origin for the opposites or words of error, they necessarily classified them as the unreal, the nothing, the dropping away from the One Principle of the Universe.

Thus they arranged and classified the words of Reality and Unreality, as the electrician of our day classifies the negative and positive poles of electric action. In the realm of mind the effect of the expressed words of Truth are fully as potent as is the positive pole in the realm of electricity. It is an exact science and can be demonstrated as such by all who will study it assiduously. It is the Science of Life and upon it hinges the happiness or unhappiness of existence. It is not a science whose laws were discovered and classified arbitrarily by those students of the past, but is universal in its unfoldment and application. Every man works in its laboratory every day of his life and is using its principles with every thought he thinks and can demonstrate the law himself independently. Hence, no one should be ignorant of the effect which the manipulation of unknown forces produces in his character and surroundings. Jesus said that a man should be held accountable for every idle word, and those who have studied these higher metaphysics know that in words or thoughts originate all the conditions and things of the universe. Words are a dynamic force in the realm of effects and should be studied carefully by those who would have that harmony which leads to heavenly conditions.

Cruelty to animals is sometimes justified with the plea that man was made to have dominion over them. In the first place, the dominion which was given to man was within himself and over all his thoughts and feelings. In the second place, if it were true that he should hold the animal world in bondage to himself, he should remember that dominion should be exercised in love and mercy, and not in cruelty.

EDEN AND GETHSEMANE

AURELIA TAYLOR



THE cry of the soul is for that divine counterpart of itself which it is ever seeking, though often unconsciously. Someone comes into the life who seems to possess that spark, and the one who has so longed for the ideal love begins to dream of life's fulfillment—of the completion of the self. As the two draw nearer in tender association, how that spark glows until it lights up and vitalizes and makes real the dream of the soul. Paradise draws so near at this time that one can literally reach out and touch it, it is so real; and having once touched it, one would hold it forever. Several times in life the soul has seen this glorious vision, and every great experience of the heart has only brought it nearer the goal. This time it has grown real under his gaze and marriage is entered into.

Yes, the dream is very real yet, but there is a little snake in that paradise and he seems to be drinking up the water of life as fast as it comes forth. That water is what keeps the paradise green and beautiful, and what can be done to prevent the snake from drinking at the fountain? He seems to be growing larger, and the trickling stream that waters the beautiful trees and flowers is growing smaller and less sparkling day by day. Now the serpent has grown fat and glossy and his eyes large and piercing. Where, O where is the garden? Parched and almost dead, it stands there under the burning breath of the snake, which now raises its head with open mouth and darting tongue because there is no more water to quench its thirst.

Oh! you hideous monster, to drink up all the precious water and kill my garden! You are the one that has killed all my gardens in the past. This garden was ready to bear seed, and if it could have been kept

alive a little longer the seed would have ripened and been planted again and again until paradise had bloomed throughout the earth. And in time the earth itself would have bloomed and brought forth the seed of a new earth!

O tragedy of life! O stricken soul! How oft have you passed this way! That garden where one might have subsisted and lived forever is now laid waste. There is nothing left but to bow the head in despair and wait the time of the end. I will pray that that end may come quickly, and Thou, O Christ! take my soul to thee. I have tried to preserve my life, to live uprightly, and over and over again I have sought for paradise on earth. Now I shall abandon that hope forever and shall give myself wholly unto thee. The Lord gave answer: "Between me and thee is a great gulf fixed; wilt thou cross it?" Thy will, O Lord, be done! I will cross it!

"Then come by the way of the garden."

O terrible serpent, grown fat on people's gardens! Now your hideous body lies upon the ground in the gateway of the only entrance. Cannot I reach the Lord by some other way? No, there is no other way, and the thick darkness is drawing closer in behind me. Which shall I do, summon all my strength and slay that monster, or wait and let the approaching darkness soothe me into oblivion? No, I must not sleep, for I would only awaken sometime, and this whole experience would have to be lived over again. In other years it had not mattered so much, for the garden was only a dream—a vision. The traditions of the world made no record of it. People did not seem to attach any importance to it, and like them I was content to live outside its walls and to enjoy now and then merely the fragrance of its flowers. But since it has become real to me, since I have been inside and have worn the flowers upon my heart, I cannot go back to the old way and live without them. Now are they destroyed be-

cause of the snake, so I shall renounce them for all time, and will conquer the snake so that I may reach the Lord.

Then with all the accumulated strength of many lives, I thrust my heel upon his head and he immediately arose upright. Then he wrapped me in his coils and desperately I fought him. Long and terrible was the struggle, till my strength began to fail me. Then he thrust his head through the flesh into my heart. There he lay, pulsing with my heartbeats and with his life throbbing through my veins. The bitterness of the anger that gushed from my heart he fed upon and grew strong as upon the water in the garden.

In the frenzy of my despair I called upon all I knew of the knowledge of the world to save me. But there was only silence and stifling air. Then I called upon the name of Christ and the words came to me: "I would that this cup might pass from me; however, Thy will not mine be done." And I answered, Father I will drink of it!

The hatred in my soul softened and turned to love, and to the head pushing its fangs into my heart I said, "I forgive thee." The pain ceased, and lo, I was in the arms of the bridegroom! With soul touching soul I lifted up my eyes and said, "I love thee." Then I saw that He was the Lord!

I turned and the garden was glorious. Some seeds were ripe and I scattered them.

Nothing in the world is really luminous to a mind unilluminated by religion; and if we say that the Christian walks in the light, it is not so much that he can always understand God, as it is that he has confidence in him and has him always near.—*Bushnell*.

For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—*Psalmist*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

"UNITY"



IT IS impossible to conceive of anything more grandly optimistic, more cheering, more helpful and more certainly productive of good results than Unity teaching. In its literature there is garnered up all that is good in many conflicting creeds, and it combines science with faith in a harmonious brotherhood. It demonstrates beyond cavil, that we are surrounded by, and engulfed in the Divine goodness, and that we live and move and have our being in the ocean of Divine Love and Wisdom, as the fishes do in the seas. No one can study it faithfully without being profoundly convicted of its Truth, and thus inevitably enter upon the enjoyment of that abundant life, health and prosperity which Holy Writ declares, "pursue and overtake" the obedient ones, whose delight is in the Law of the Lord.

Unity deals, not with uncertainties, with high hopes which may never be fulfilled, but shows how adjustment of the law of the Spirit of Life, the One Law which governs the whole universe of Spirit and its manifestation, brings good results as certain as the fact that night follows day. We can depend upon its working as we depend upon the rotation of the planet, or upon so-called laws of nature, for these are but manifestations of the same Law. The law of faith is seen to be as certain in the working out of its results as the law of mathematics.

This view of the universe enables us to carry out with profound joy the apparently most difficult injunctions of Holy Writ, such as the "giving thanks always for all things." We realize that the cultivation of a spirit of thankfulness and praise brings us as quickly out of prison as it did Paul and Silas at Philippi, and out of the fiery furnace as it did the three Hebrew

children, with all our bonds burst, and our fetters broken, because the Truth has made us free. No longer do we cherish, in any degree, that enmity against God, which is proof that we are yet carnal, yet in bondage to the trend of the flesh; but renouncing forever and entirely that spirit of independence which keeps us outside of Paradise, with the prodigal in the far country feeding swine and eating husks, we return to the Father's house, to the bosom of God, and our puny needs become merged into the One Universal Mind.

We then begin to realize the grand, noble and glorious statements of the Grand Old Book, that we are joint-heirs with Christ, and therefore able to say with him that "All that the Father hath is mine." From such a faith as this nothing can be withheld for "all things are yours."

Unity also justifies its title of "Society of Practical Christianity," by its fruits, for the signs that should follow a true faith are made manifest through the "Society of Silent Unity," in all parts of the world. Permit me to cite but one concrete example. A Christian brother, whose name I sent to the Silent Unity Society, whom I visited constantly with prayer and exhortation to trust the Lord fully, and who was at that time paralyzed and helpless as a new-born babe—had to be fed and was unable to turn himself in bed—is now able to walk about and enjoy life. From its introduction his dear wife had become an enthusiastic believer in Unity teaching, and afterwards a subscriber, and also a member of the Good Words Club.

Witnesses are rising up all over the world, testifying everywhere of the practical results of this teaching, which is really that of our blessed Lord and Master, who is really our Elder Brother, the first-born of an entire new creation.

Those who test the Truth, as taught by Unity, as to prosperity find that when Jesus said, "Give and it shall be given unto you; good measure, heaped up,

pressed down and running over," he was but stating a law of the kingdom which never fails of fulfillment, for the faithful disciple is "blessed in his basket and in his store;" he has "plenty of silver," and "whatsoever he doeth shall prosper."—*Henry Proctor, 146 Mattinson Road, Clapham Common, London, S. W. 11, England.*

BIBLE STUDY

Sixth Day's Creation, as Recorded in First Chapter of Genesis, of the American Revised Bible: Its Interpretation and Application in Individual Consciousness.

24. *And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.*

In the sixth day's creation, ideas of life are set into activity. "Cattle" represent ideas of strength established in substance. The "creeping things" represent ideas of life that are more subtle in their expression, and approach closer to the realm of sense. The "beasts" stand for the free energies of life that relate themselves to sensation. Divine Ideas are instantly set into activity, "and it was so."

25. *And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.*

Underlying all these ideas which relate themselves to sensation, which in original purity are simply ideas of life functioning in substance, is the Divine Idea of Life. When Life is expressed in Divine Order it is pronounced good. What is termed "sense consciousness" in man is not to be condemned, but lifted up to its rightful place in consciousness. "As Moses lifted up the serpent in the wilderness, even so must the Son of

man be lifted up; that whosoever believeth may in him have eternal life." When the ideas of Life are properly related to Love and Wisdom and established in substance, man will find in them eternal satisfaction instead of sense pleasure.

26. *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

Wisdom and Love are the two qualities of Being which communing together declare, "Let us make man in our image, after our likeness." This is the mental image of Man, and which in Truth we call the Christ. The Christ-Man has dominion over every idea emanating from Divine Mind.

27. *And God created man in his own image, in the image of God created he him, male and female created he them.*

In Divine Mind there is involved two phases of mental activity, first, the ideal conceived; and second, the expression of that ideal. In every idea conceived in Mind there is first the quickening spirit of life, followed by the increase of the idea in substance. Wisdom is the "male" or expressive side of Being, while Love is the "female" or receptive side of Being. Wisdom is the father quality of God, and Love is the mother quality. In every idea there exists these two qualities of Mind, which unify, increase and bring forth under Divine Law.

28. *And God blessed them: and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.*

Divine Mind blessed the union of Wisdom and Love, and pronounced upon them (Man) the increase

of Spirit. When Wisdom and Love are unified in individual consciousness, man is a master of ideas, and brings forth under the original creative law.

29. *And God said, Behold, I have given you every herb yielding seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.*

"Seed" represents fundamental ideas and have within themselves reproductive capacities. Every idea is a seed, which sown in the substance of Mind becomes the real food upon which man is nourished. Man has access to the seed ideas of Divine Mind, and through prayer and meditation quickens and appropriates the substance of those Ideas originally sown in his *I Am* identity by the Parent Mind. The more perfectly man feeds upon Divine Ideas, the greater his capacity to express God-activities.

30. *And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food: and it was so.*

Provision is made for the sustenance of all the ideas emanating from Divine Mind. The primitive degrees of life are to feed upon the herbs, that is, have a natural sustaining force, which is food to them, even as the appropriation of Divine Ideas is food for man.

31. *And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning the sixth day.*

Divine Mind, being the Good itself, sees only its own creation. As man coöperates more fully with Divine Mind, imaging only that which is good, he too beholds his production with the "single eye," or sees only the good. The sixth step in creation is the concentration in Man of all the ideas of Divine Mind. Man is given authority and dominion over all ideas. Thus is completed another degree of Mind unfoldment.

QUESTIONS AND ANSWERS

Explain: And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment.—Heb. 9:27.

God is Love and does not appoint death for any of his offspring. The dying referred to in above verse is the death to erroneous ideas in consciousness. We need die only *once* to an idea of sin, and judgment *cometh* after we have let go of a false state of consciousness, that is, we have an opportunity to test our conviction. Paul was a strong advocate of the "daily dying" idea, which is the true method of attaining eternal life. "As in Adam all die, so also in Christ shall all be made alive." When man dies to all phases of the adverse consciousness, then "*cometh* the end, when he shall deliver up the kingdom unto God." The "end" referred to is the death to sin, and not death of the body for death of the body is the result of sin, and is not therefore the open door to endless bliss. We are continually dying unto all that is unholy and sinful when we deny presence and power to inharmonies and affirm God to be the one ever-present reality.

Are the heart and the subconscious realm of mind identical?

In their *real* nature, the heart and subconscious realm of mind are identical. The subconscious is that which lies *under* consciousness. Through the Word all was made, therefore all that is, is good, for the Word, being God, could not produce anything unlike itself in nature. The heart is the center of Being—the central, focalizing point about which the ideas of Divine Mind revolve and form Man. The heart is *in reality* the Christ Mind, containing in itself all the capacity of the Parent Mind. The heart is the throne of the *I Am* man, and the center of consciousness from which man governs his world. "Keep thy heart with all diligence; for out of it are the issues of life." The Divine Natural Mind, which is subconscious to man, in that it lies

under the conscious thinking mind, has its center of activity in the heart-consciousness.

There is a stream of thought constantly flowing through the subconscious made up of thoughts good, bad and indifferent, which are typified in Scripture as the river Jordan. This thought stream has to be crossed before the children of Israel can go over into the Promised Land, or the Divine Substance and Life in the subconscious. This stream of thought is also known as the adverse mind, or "adversary." It is the veil, so to speak, that has spread itself over the underlying God-consciousness, and which has damned the inflow of Divine energies in man, cutting off the Divine expression. This adverse consciousness disturbs man so long as he believes in the presence or power of evil. The sooner the student of Truth comes to the conclusion that the subconscious realm of mind, which he is most concerned in bringing to light, is under control of Divine Mind, the more quickly will he set into activity in the body the inherent qualities of Spirit, and the sooner he will bear the fruits of the Spirit in his flesh. Substance awaits the demands of the *I Am* man, and shapes itself according to the play of thoughts and words upon it. As one consciously masters erroneous ideas, which suggest themselves from the external, he correspondingly masters like ideas in consciousness, which have been the attracting magnet that drew the external experience to him, and he clarifies his heart of the adverse thought until he comes to dwell in the poise and mastery of the Christ self, being master of ideas and their manifestation.

The heart of the unregenerate man is both good and evil, but the evil is without foundation in Being, and has no sustaining power outside of man's belief in its reality. When the heart is purged of all thought adverse to good, man consciously contacts the underlying God substance.

What is the superconscious realm of mind?

Super means above. The superconscious realm of Mind includes all the potentialities of Being. It is the Father principle of Being, and accessible to the Son (Man) through spiritual thinking. God is in reality Mind, and the divisions of Mind into superconscious, subconscious and conscious phases of expression are merely for convenience of study and to accelerate understanding in the student.

MY LITTLE FRACTION BROTHER

EVA MIGNON ARMISTEAD

I was sitting in the porch swing watching the leaves of a tall poplar gently waving in the breeze. The delicate softness of the early morning blue sky made an exquisite background. A butterfly of surpassing beauty airily alighted on one of the red geranium blossoms; it remained for a few moments and poised for flight. I was surprised to see it take a downward instead of an upward course.

Our cat, a pet of seven years, had come out with me; as it is his custom to enjoy the morning air. He made one spring toward the butterfly and had it in his mouth in an instant. Of course, it was a feat of swiftness of which he was very proud, and holding the dainty creature securely in his mouth looked into my face for a sign of approval and praise.

Instead I opened his jaw and took the butterfly as gently as possible from him. Its body appeared quite crushed. The thing of beauty and grace which had so joyously played among the flowers a few moments before now seemed devoid of life—dead, as we term it. I placed it under the shade of the geranium leaves on the breast of dear mother earth and then I spoke to the fraction of the soul of it.

I know that great Life energy flows through the butterfly even as it flows through me; and thus I spoke.

I cannot now repeat what I said, but it is enough that my soul was filled with the Spirit of Love and the Light of Truth, and I knew I was speaking to myself; for if I am the whole, is not the butterfly nature in me? My cat looked on in mournful silence. The lesson struck home most forcibly, that what is wrong from one viewpoint may be perfectly right from another; and what means life and happiness to one may mean defeat and pain to another.

I went about my usual morning tasks, all the time telling my butterfly of its connection with the Great Life Force, and how, because I knew and saw the Truth I could intelligently direct the force. In about ten minutes I returned to see how my little friend was progressing, and to my great happiness it had crawled from the ground onto a leaf. Another few moments of necessary household occupation and on looking again I found it had flown away.

Of myself I know I can do nothing, but as an understanding soul I can accomplish much, both for myself and in the aiding of others to help themselves. I like to feel I tried to serve my little fraction brother. The fractions are only conscious, while I am *self-conscious*; and loving service to anything great or small is service to him, my Master.

“But man, proud man,
Drest in a little brief authority,
Most ignorant of what he's most assured,
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven
As makes the angels weep.”

—*Shakespeare.*

To love abundantly is to live abundantly, and to love forever is to live forever.—*Drummond.*

A MEDITATION

E. A. HURLBURT

God is the essence, substance and foundation of all good. Jesus said, "God is Spirit." God is also Truth, Life, Love and Wisdom; all Presence, all Power, all Knowing. As man is the "image and likeness of God," he must be just like him—Spirit, Truth, Life, Love, Wisdom. In God man is Omnipotent, Omnipresent, Omniscient. God created all things and there is no life, love, power or wisdom outside of or without him. All creation is in God as well as by him, hence, all that is seen that is in harmony with Truth is but the expression of the life, love, wisdom and power of God. All that is not in harmony with the Truth is not of God's planting, and shall be rooted up. If our bodies express disease, if poverty and discord appear in our affairs, it is evidence that some other than God-seed has been planted, for God is good and all his works are perfect. It is demonstrated all through creation that every planting brings forth after its kind. That which man forms in his fallen state is not true creation, but malformation.

The Scriptures teach that man fell from his state of perfection by disobedience. As a result, he turned away from the Lord God and hid. Man became conscious of his creative powers and acted without Divine guidance, thus putting God in the background. Man evidently thought he was sufficient unto himself, and thus the wilful, personal man was built up. The Lord God is man's creative principle, the *I Am*. All work that man does without the Lord God as creative urge is full of inharmonies, which are the seeds of dissolution that shall destroy the work. Only in conjunction with the Lord God can man form enduring things.

In separating ourselves from God in thought and act we deny our sonship and our inheritance. Which of you having a legacy placed to your credit in some

local bank would neglect to identify yourself with it so that you might have the right to use your inheritance? So the inheritance from the Father is at hand and is for everybody but we must be properly identified before we can lay hold of it and use it. Paul says those that believe they are "heirs of God and joint heirs with Christ" receive the gifts of Spirit. John says, "as many as believed on him gave he power to become the sons of God." This then is our identification.

TWO LETTERS CONCERNING TEETH

220 W. 42d St., New York,

March 19, 1918.

Rev. A. C. Grier,
Church of Truth,
Spokane, Wash.

My dear Dr. Grier:

There has recently been called to my attention a page from the "Weekly Unity" dated March 9th and containing extracts from an address delivered by you before the Unity Society of Kansas City on February 17, 1918.

A portion of the extracts tell the story of a former member of your congregation who took her boy to a dentist to have his teeth examined. It states that one or more cavities were found and that before an opportunity occurred for the dentist to fill the teeth God filled the teeth and the dentist admitted that the teeth were already filled. The address does not say that they were filled by the placing of new tooth material in the cavity, but this would be a logical conclusion upon reading the text.

You are aware, that such an event as this is so clear-cut a demonstration as you have described would be of interest to a great many of the laity and to members of the dental profession.

As you are acquainted with all of the parties of this miraculous occurrence, I am sure that you will have no objection to giving me their names, so that I may arrange to have the teeth inspected by dentists of

recognized standing, and their testimony placed before the profession.

I am inclosing a stamped addressed envelope and shall be glad if you will write me the name of the dentist who examined the teeth and found the cavities, the name of the mother who took her child, and any other facts which would aid me in giving this matter its proper publicity.

Yours very truly,
 GEORGE WOOD CLAPP,
 Editor *Dental Digest*.

April 4, 1918.

My dear Sir:

Your letter greeted me upon my return from a long trip, and has had to wait this moment for answer.

I am very glad to receive your letter, and pleased to give you, not only the information which you request, but much more.

Since speaking to the people at Unity Center in Kansas City, further information along the same line has come to me, and as you are a scientist, you will be pleased not only to know these facts, but to give them the publicity which they deserve, and which you can so readily give them.

In the first place may I inform you that I, too, am a scientist, a graduate of the University of Michigan, in its scientific department, and speak as much from the standpoint of science as from religion, for they are one.

Instead of directly answering your questions, I will recite the story, with names and addresses. Mrs. Rose Frogge, who resides just out of the city of Spokane, and whose address is Rural Route No. 3, is the mother of the little boy whose teeth were found to need filling, but were filled in answer to her prayer, before the dentist had an opportunity to perform the operation. The dentist's name is Dr. William O. Bradley, Spokane & Eastern Bldg., this city. In addition to this circumstance Mrs. Frogge had a daughter of about 12 years of age, whose teeth in the lower front jaw were badly

out of alignment, and through prayer these teeth are now absolutely straight.

If you will come to Spokane I will show you the girl and the boy and give you all of the evidence that any court would require for perfect proof.

The dentist to whom I spoke in regard to the possibility of such a thing from a dental standpoint, is Dr. W. V. Wolvin, 520 Jamieson Bldg., this city. He not only told me that this was the natural way of filling teeth, but said that when the matter was argued with him, he did not argue, but simply showed in his own mouth, five teeth which were thus filled.

In one of my addresses in St. Louis I spoke of these circumstances, and there was a dentist in the audience, Dr. Applegate, 534 Frisco Bldg., St. Louis, Mo., who afterward came to me and exhibited a tooth in his front upper jaw, which had been filled by the same process, even the enamel being laid down.

Near Los Angeles there lives a woman, formerly a member of my congregation, by the name of Mrs. W. L. Tipton, Box 276, Route 14, Los Angeles, Cal., who had two teeth filled in the manner I have described. I cannot give you the name of her dentist, who found the teeth filled when he examined them, but you can learn his address from her.

I trust that you, in the interest of science and of that knowledge of man and of God, which this age so direfully needs, will feel led to publish this article in your journal, which has so much influence. I am.

Yours most truly,

REV. A. C. GRIER.

“Not with fond sicles of the tested gold,
Or stones whose rates are either rich or poor
As fancy values them; but with true prayers
That shall be up at heaven and enter there
Ere sun-rise, prayers from preserved souls,
From fasting maids whose minds are delicate
To nothing temporal.”

—Shakespeare.

AS TO THE CHARACTER OF SIN

Extracts from Theologia Germanica. Written four hundred years ago.

The Scripture and the Faith and the Truth say, Sin is naught else, but that the "creature" turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect, to "that which is in part," or imperfect, and most often to itself. Now mark: when the creature claimeth for its own anything good, such as Substance, Knowledge, Power, and, in short, Sense-mans whatever we should call good, as if it were that, or possessed that, or as if that were itself, or that proceeded from it—as often as this cometh to pass, the creature goeth astray.

What else did Adam do but this same thing? It is said it was because Adam ate the apple that he was lost, or fell. I say, it was because of his claiming something for his own, and because of his I, Mine, Me, and the like. Had he eaten seven apples, and yet never claimed anything for his own, he would not have fallen: but as soon as he called something his own he fell, and would have fallen had he never touched an apple. Behold! I have fallen a hundred times more often and deeply, and gone a hundred times farther astray than Adam: and not all mankind could amend his fall, or bring him back from going astray. But how shall my fall be amended? It may be healed as Adam's fall was healed, and on the selfsame wise. By whom, and on what wise was that healing brought to pass? Mark this: man could not without God, and God should not without man.

Wherefore God took human nature or manhood upon himself and was made man, and man was made divine. Thus the healing was brought to pass. So also must my fall be healed. I cannot do the work without God, and God may not, or will not, without me; for if it shall be accomplished in me, too, God must be made

man; in such sort that God must take to himself all that is in me, within and without, so that there may be nothing in me, which striveth against God, or hindereth his work. Now, if God took to himself all men that are in the world, or ever were, and were made man in them, and they were made divine in him, and this work were not fulfilled in me, my fall and my wandering would never be amended except it were fulfilled in me also. And in this bringing back and healing, I can, or may, or shall do nothing of myself, but just simply yield to God, so that he alone may do all things in me and work, and I may suffer him, and all his work, and his divine will. And because I will not do so, but count myself to be my own, and say, "I," "Mine," "Me," and the like, God is hindered, so that he cannot do his work in me alone and without hindrance; for this cause my fall and my going astray remain unhealed. Behold! all this cometh of my claiming somewhat of my own.

IN GOD WE TRUST

Put thou thy trust in the Lord and be doing good;
Dwell in the land and verily thou shalt be fed.

Delight thou in the Lord and he shall give thee thy heart's desire.

Commit thy way unto the Lord and put thy trust in him; and he shall also bring it to pass.—Psalm 37:3-5.

Then conquer we must, when our cause it is just,
And this be our motto—"In God is Our Trust."
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.
—*American National Hymn.*

Beloved, let us love on another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love.—I John 4:7, 8.

PEACE ON EARTH

MABEL FLORANCE RICARD

O night a gleam with angel forms!
 O Judean hills of light!
 O wondrous song that long ago
 Rang in the stilly night!

Deep in the hearts of men it burns,
 Adown the ages hurled;
 And yet today it rings upon
 A weary, war-torn world.

O Father could the blind eyes see,
 And could the deaf ears hear,
 And could the hearts be opened wide
 So torn with pain and fear.

O could they know the Christ within,
 The light of every life,
 Ah, weary world, that knowledge then
 Would end thy pain and strife.

Then from the lips of men would ring,
 To swell the angels' song,
 That glorious anthem that proclaimed
 The end of sin and wrong.

O wondrous song, so long ago,
 From Judean hills proclaimed!
 O that transcendent melody
 By angel voices framed!

Ah none could then destroy or hurt,
 For all would know of Thee;
 And radiant love would fill the earth
 As waters fill the sea.

“What king so strong
 Can tie the gall up in the slanderous tongue.”
 —*Shakespeare.*

SUNDAY LESSONS**CHARLES FILLMORE****SUNDAY, JUNE 30.****ARBITRARY AUTHORITY DEMANDED.—I**
Samuel 8:10-22.

10. And Samuel told all the words of Jehovah unto the people that asked of him a king.

11. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots;

12. And he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13. And he will take your daughters to be perfumers, and to be cooks, and to be bakers.

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your flocks: and ye shall be his servants.

18. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.

19. But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us,

20. That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah.

22. And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

SILENT PRAYER: *Where Christ is there is liberty. I rejoice in the freedom of the Christ Mind.*

The children of Israel represent the sum-total of our religious thoughts. One may be very religious, yet lack understanding. Superstition and fanaticism are concomitants of religion. Ignorance and mental inertia are everywhere in evidence among so-called God-fearing people. They are mentally and spiritually lazy. The children of Israel retire the wise judge, Samuel, and ask for an arbitrary ruler, a king, because they are too dependent to think for themselves.

This tendency of the religious nature seems almost universal. It is only very strong characters who stand alone with God and seek to know the Truth for themselves. The great majority flock to some popular church where the doctrine is dictated to them in a creed, or some human authority. This is their king—or queen, and they meekly bow their necks to the yoke of bondage.

To be under the wise judge, Samuel, is to be guided by one's own higher judgment. The man who goes forth in spiritual independence and asks for the same freedom in religion that he has in government, "life, liberty and the pursuit of happiness," is in the right way and will attain all that he sets out for.

However, it requires stability of purpose and courage to pursue this independent search for truth. One has to fight his own battles and defend his religious liberty at every point. The ecclesiastical syndicate will use all its artifices to make one believe that it is necessary to have a king to "judge us and go out before us, and fight our battles."

"Where Christ is there is liberty." Spiritual man should never allow any intervention of human authority between himself and his God, nor curtailment of thought in any way. To accept the revelation of another as authority is to put away the message which God is about to give you. To flock with the crowd and de-

pend upon the help of many, weakens the warrior within your own soul.

Even Jesus did not leave any written authority for his students, but pointed them to the Spirit of Truth, who would come and lead them into all truth. In the light of this what an impertinence it is for man, "vain man, dressed in a little brief authority," to set up a church and attempt to drive people into it by telling them that all other religions are "counterfeit" and "spurious."

SUNDAY, JULY 7.

THE WILL IN COMMAND.—I Samuel 9:17-27.

17. And when Samuel saw Saul, Jehovah said unto him, Behold, the man of whom I spake to thee! this same shall have authority over my people.

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19. And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?

21. And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

22. And Samuel took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons.

23. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24. And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold, that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept from thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

25. And when they were come down from the high

place into the city, he communed with Saul upon the housetop.

26. And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27. As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still first, that I may cause thee to hear the word of God.

SILENT PRAYER: *Not by might, nor by power, but by my Spirit, saith the Lord.*

Saul was a child of Nature. Had he lived in this country he would have been called a "cowboy." He was hunting his father's drove of asses, and not finding them, dropped in to consult Samuel, a prophet, who was also evidently a finder of lost property. Samuel was impressed with the young man, and being informed by the Lord that Saul should be made king, the prophet anointed him.

These were crude days in the history of Israel—long before Jerusalem was built, and before the people had developed power in any direction.

Saul means *personal will*. He represents the consciousness in its natural state. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a very complex phase of the mind and its paradoxes often perplex the most acute. The character of Saul has always been a puzzle to Bible students and ministers.

A study of one's own personality will reveal the character of Saul. He is that in us which lies very close to sense-consciousness.

When the personal will is wholly given up to sense-life, it is a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized by the Lord and selected by him to be king. Yet there was

not strict adherence by Saul to the spiritual law. He consulted soothsayers and mediums, when he could not at once get a response from the Lord.

People who are under the dominion of personality are very liable to be led away from the Great Universal Truth, through a desire to know temporal things instead of eternal. When you are very anxious to know the future, and slyly seek the so-called wisdom of the public medium, or clairvoyant, you are under the dominion of wavering human will.

When we are sure of our premise in God we do not fear the outcome, and always *know* that we shall succeed in every good work.

SUNDAY, JULY 14.

LOVE DESTROYS MORTAL ERROR.—I Samuel
17:38-49.

38. And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail.

39. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance.

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel,

47. And that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's, and he will give you into our hand.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, and he fell upon his face to the earth.

SILENT PRAYER: *Love and fearlessness are in me united and always overcome error thoughts.*

The two armies, the Israelites and the Philistines, represent two aggregations of thought in the mind of every individual—those that know and strive to follow the Truth, and those that are in open enmity and violent opposition to everything God-like. In metaphysics we call these armies Truth and error. The error army seems the larger and stronger in every way, because it is principally in the visible or outer expression, while the army of Truth is made up of spiritual, invisible forces.

We are often scared, even terrified, at the giant-like proportions of some leading thought on the error side, represented by Goliath. Our Goliath may be different from that of our neighbor, but it boasts and brags daily of its strength, and intimidates us with its show of power. People who depend upon the resources of materiality, as Saul had come to do, often give up in despair when these thoughts of sense continue day and night, their bullying methods. There is but one way to meet and subdue them, and that is through the power of love, represented by David, the little, ruddy-faced shepherd boy. When he suggested that he could, single-handed, vanquish the giant of the Philistines, he

was ridiculed by his companions. Saul was grasping at straws, and was willing to try anything. He put his own armor on David, but it did not fit, and was evidently cumbersome. David refused to wear it, saying he had not "proved it." This illustrates the necessity of doing things in our own natural, original way. People who try to fight their battles by using the methods of others, that is, imitating them, usually fail.

David, unlike Saul, did not depend upon the army, but proclaimed the hosts of the Lord as his resource. He evidently understood the power of the Word, and met with strong denials, and affirmations of efficiency, every boast of the giant. He was fearless, and his assurance was the one thing that led him to victory. It is found that an open, verbal statement of Truth will often demonstrate where the silent thought will fail. The Philistines represent the most external thoughts, and they respond most quickly to the spoken Word. In metaphysical healing, warts, birthmarks, and congested glands vanish at the audible Word of denial. The flesh is very responsive to the Word of Authority.

The smooth stone which David used is the rock of faith, and the sling the assurance and force of the mind in sending it forth to do its perfect work of destroying Error in its stronghold of mortal thought, the forehead.

The lesson may be summed up as an illustration of the necessity of boldness, courage, and fearlessness in demonstrating the Truth. Some metaphysicians think that sympathetic love will bring results, but they are often disappointed. Love must have the assurance of Truth, and send it forth with confidence, courage, and power in both thought and word.

SUNDAY, JULY 21.

THE JEALOUS WILL.—I Samuel 18:6-16.

6. And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing,

to meet king Saul, with timbrels, with joy, and with instruments of music.

7. And the women sang one to another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8. And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day. And Saul had his spear in his hand;

11. And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice.

12. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways: and Jehovah was with him.

15. And when Saul saw that he behaved himself very wisely, he stood in awe of him.

16. But all Israel and Judah loved David; for he went out and came in before them.

SILENT PRAYER: *The forgiving Love of God saves me from all the shafts of error.*

After every victory in mind, or affairs, there is rejoicing and a certain satisfaction floods the soul. The overcoming of error strengthens the man, and adds to his character, as the use of muscles gives them greater power. For this reason everyone should do his own overcoming. Where we depend upon medicine, doctors, healers, teachers, books, or external authorities of any description, we weaken the inflow and power of the inner Spirit.

The women who gave the larger credit to David represent the affectional nature, which naturally recognizes love and praises it. That there should be jealousy between the heart and the head seems paradox-

ical, yet analysis of man's character will show that these two are frequently in opposition. The intellect and the personal will often override the intuitions and loves. Again, in affectionate, sympathetic people, the heart runs away with the head, and such often love unwisely.

The shaft of jealousy which Saul threw at David, had it wounded him, would in individual consciousness have worked out in the external as a disease of some kind. It is found that a thought of jealousy will clog the great strainer of the body, the liver, and jaundice fill the system with its sediment. But David stepped aside and the dart did not hurt him. The wisdom of God protected him. So those in spiritual understanding are protected, where without that understanding they would have had hard experiences.

David is called a type of Christ because of his forgiving spirit. Jesus Christ was the seed of David. The non-resistance of love is the one and only attitude that will permit the formation in mind of the Ideal Man. In order to have Christ formed in us we must practice the principles of love. Love your enemies. Do good to those who persecute you. If they smite you on one cheek turn the other. This was the doctrine of Jesus.

"David behaved himself wisely in all his ways, and the Lord was with him." There is a wisdom of the heart—it is called intuition. It is very much surer in guidance than the head. When one trusts the Spirit and looks to it for understanding, there develops in the soul a certain confidence in the invisible good. This trust and confidence opens the so-called "sixth sense," intuition or Divine knowing.

The manner in which David dealt with Saul indicates that he had a spirit of magnanimity far transcending the average. Custom and law justify a man in defending his life to the destruction of one who is trying to take it. But love, Divine Love, knows a higher law, and "Love never faileth."

SOCIETY OF SILENT UNITY

*Be still, and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

June 20 to July 20, 1918

Held daily at 9 p. m.

"I will heal thee." "I will restore thy health unto thee."

PROSPERITY THOUGHT

June 20 to July 20, 1918

Held daily at 12 m.

*Through the Divine Law of giving and receiving
every need is fully supplied.*

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from June 16 to July 16, 1918:

June 16 to July 1—I John 4:20-21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."

July 1 to July 16—James 2:15-18: "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

It is recorded in Genesis that God pronounced his creation good, and very good. This precludes the supposition that God created evil. The query as to the origin of evil naturally arises. Evil is sin, and sin is missing the mark of perfection, or a falling short of the standard of perfection established by Divine Mind.

God created man in his image and likeness and gave him dominion over every living thing. This Ideal Man is the Lord God spoken of in the second chapter of Genesis, who begins the process of bringing into vis-

ibility the ideas imaged by Divine Mind. The Lord God relates itself to the "dust of the ground," or realm of Infinite ideas, and manifests itself as *I Am* Man, or Adam. The *I Am* Man dwells in Eden, or a state of bliss and is developing *consciousness* of Divine Mind. Adam, in developing consciousness of the Father-Mother, brings into expression the soul, or the feminine side of his being. Ideas take root in the soul, and a quickening of life, substance and intelligence is *felt*.

Man, being endowed with creative powers, continued to express the Infinite ideas of Spirit and to enjoy his possibilities. Will, the active side of Divine Mind, was developed. The *I Am* belongs in the Father, and can have all things to use, but owns nothing. Through the Will man must have allowed an idea of separation to come into consciousness, thus acting in thought independent of the Father-Mind. Personal consciousness entered. With personal consciousness came experience, and with experience came sin. Man became separated from his *I Am* divinity through the delights of the soul (the woman). Evil had its origin in the idea of separation in consciousness from Divine Mind. Evil is not a reality because it is not founded in the Absolute Good.

In the degree that we relate our ideas to the ideas of Divine Mind, do we demonstrate oneness with the Father and manifest his perfection. This idea of Oneness is the Truth that will set us free from the personal consciousness and its limitations.

Jesus taught that man has power on earth to forgive sins. Man denies the reality, presence and power of sin, and affirms the allness of God, or Truth. In this way he comes to live in conscious union with the Father, returns to his Edenic state, and unifies himself again, spirit, soul and body, with the One Source. "I and the Father are one." "He who hath seen me hath seen the Father."

* * * * *

We believe that the world at large is coming into a

more receptive consciousness, and are more generally welcoming ideas of purity and chastity, the application of which in their daily living brings man into a greater consciousness of peace, health, satisfaction and prosperity.

We have also come to a place in unfoldment when it becomes necessary for the student of Truth to take his stand for the highest principles governing Life and its activities, and not be afraid, if he expects to stand in this day of judgment and adjustment. We must prove that we can be in the world, *but not of the world*. Jesus proved his divinity in the midst of humanity, and we were not altogether pleased with his doctrine when he gave it. Many of us, no doubt, were among those "who went back and walked no more with him." Now we are having another opportunity to prove whether we have the "courage of a Daniel" to press forward, or whether, like Peter, we will deny the Christ for personal comfort, or, like Judas, deny the Christ for a "few shekels of silver."

We find that there is nothing that appeals so much to the human consciousness as an understanding of the cause of the inharmonies of the race. The discords of the race came out of the perversion of the life forces into channels for sex-sensation, so to teach the people the truths of regeneration is to strike at the root-cause of their troubles. Our students find that when the subject is presented in a Christlike way it always makes an impression for good, and we know it eventually leads the soul into the path of freedom and spiritual satisfaction.

* * * * *

Most people have to force themselves to be very liberal in their investigation of the subject of "sex," because as a race, we have been taught that it was impure to discuss such ideas. However, when we look underneath the surface of things, and discern that all the inharmony of the world is the result of the wrong relation of the *productive* ideas in individual conscious-

ness, we discern also that those who receive this light are responsible to the race, and must let their light shine. Our readers are free to accept or reject according to their understanding. "He that hath ears to hear, let him hear."

Our teaching is based upon the Truth, as taught and demonstrated by Jesus Christ, and its application in individual consciousness regenerates the man in his three fold nature. It would be impossible to be pure and carry along the tendencies of the sensual man. Purity of word, thought and act must accompany spiritual growth. The proper understanding of the Life Idea, erroneously called sex, must precede the realization of purity. Since God is the One Life, penetrating and permeating all, you can readily see that to pervert this great life stream for selfish gratification in sex-sensation is to rob man of the very element necessary to build up the deathless, eternal body.

We are assured that even now the Great Spirit of Purity and Love is moving upon the face of the deep, resurrecting us all into a new consciousness of life, and that everything that our Heavenly Father hath not planted is being rooted up. Many of our readers have come into the glorious liberty of purity—men and women who have heretofore lived in sensuality have come into the Light of Truth. Our teaching along this line has long passed the "theory" stage, and many can testify of perfected minds and bodies through using their substance to the glory of God.

* * * * *

While visiting a friend a copy of your Christian Healing was placed in my hands. My friend told me something of you and your work and I am deeply interested. I have been a diligent student of C. S. for seven or eight years. I have gone through class and am able to demonstrate its teaching in some measure, but there are some things *I must know*. One thing, I am not able to *dispose of the body* to my satisfaction and still keep in line with C. S. teachings. We certainly cannot ignore the body else we will annihilate

it—think it out of existence. Shall we say it is mortal error and attempt to heal it? I have proved that earnestly desiring Truth opens the way to understanding God. I would be glad to look into your teaching, believing it will help to clear things up for me. You do not so far as I have read deal with “error” or “animal magnetism.”

Our teaching in regard to the body is very different to that of Christian Science. They teach that there is no life, substance or intelligence in matter; we teach that there is in reality no matter for there is no absence anywhere of life, substance and intelligence. Every manifestation expresses in a more or less perfect degree the life, substance and intelligence in matter; we teach that there is in reality no matter for there is no absence anywhere of life, substance and intelligence. Every manifestation expresses in a more or less perfect degree the life, substance and intelligence of the One Mind. Christian Scientists teach, as you say, that the body is material and must be denied away. We know the body is a very essential part of man. God's Divine Idea Man was imaged in completeness, having a body as well as a soul and spirit, therefore the body is in reality spiritual. The body will be transformed and come to manifest its true nature as man becomes enlightened and learns to know himself as he is in Truth, and then declare the Truth to and in his body.

If the body was the creation of mortal mind, it would not respond to the healing power of the Spirit as it does. In reality the body is the temple of God and if we faithfully follow the teaching of Jesus Christ, we will be given the same redeeming, resurrecting power, to the end that the body may be spiritualized and enter into the perfection promised to the whole man. This can be done here and now; we do not have to wait until some time in the future.

We suggest that you get Emilie Cady's book, “Lessons in Truth,” which can be had from our Publishing Department, and study it prayerfully. “Christian Healing” which you have will also help you much; it

goes very deep into the Science of Being. Also the tract, "The Relation of Prayer to the Redemption of the Body" will give you light in regard to the One Mind and man's relation to it.

We teach the Truth—Absolute Good—and make as little as possible of error manifestations. We know all error to be unreal, having no power except that given it by man believing in it, therefore we do not deal with "animal magnetism," which is as unreal as other errors, and a Word of Love and Truth will put ten thousand error thoughts to flight. Only as one deals in error can he be disturbed by it, either from within or without. The one who seeks to harm another through destructive thoughts or words is the one who reaps the fruit of his thoughts unless he repents (changes his mind). How can one fear evil when one declares and believes that there is only One Presence and One Power in the Universe—the Good Omnipotent.

* * * * *

God's command for man to multiply and increase was given to the Christ Man. It is true that man is to demonstrate God in his flesh, but this is accomplished through relating the thoughts in mind to Divine Ideas. In this way the spiritual body, which is the expression of Divine Idea Man is brought to light. The flesh bodies, in which souls are clothed through sex laws set up by man are not spiritual bodies, and are in an unregenerate state. This body is but the counterfeit expression of the Divine Idea Body imaged by the Father. Jesus made this clear when he impressed Nicodemus with the Truth that he must be born of the Spirit before he could inherit the Kingdom.

No matter how "decently and intelligently" men and women coöperate in giving bodies to souls needing body expression, they are not coöperating with a God-designed principle, for God has made no provision for the death of his offspring, therefore he has made no provision for their birth in the flesh.

The only record we know of in regard to Jesus Christ ever writing anything is that given in John 8:6-8. We consider it a direct working out of Divine Wisdom that Jesus did not leave anything written by his own hand, or if he did, that none of his writings are to be found now. People who are inclined to worship any outer person or thing rather than the Christ within—the hidden man of the heart—would have another *idol* if they could take a journey to Jerusalem and view Jesus Christ's own handwriting.

Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Just as long as Jesus was visible to mortal eye, men would be inclined to look to him personally and trust in and worship him in an outer way as an individual. In this way they would never come in touch with the real Divinity of him, nor with their own indwelling Spirit of Truth, who would teach them about the Christ or Son of God within themselves. The Holy Spirit teaches us of the inner overcoming work that Jesus Christ did for himself and for the race, and which must be worked out in each of us as individuals, if we are to reap the benefits of his ministry. (See John 14:16,-18; 23-27; also 15:26, and 16:7 to 16, in regard to the Holy Spirit.) As we become conscious of the presence of the Spirit within us, we are convinced of the truth concerning Jesus Christ and concerning ourselves. This is the only way we can really know, for by worldly wisdom man cannot know God. The Spirit takes of the deep things of God and reveals them unto us. We must, therefore, begin to acknowledge the Holy Spirit within us if we are to really know Jesus Christ "whom to know aright is life eternal." See the second chapter of I Cor. and I John 5:20-21.

We no longer judge by outer signs and appearances; we cease knowing each other after the flesh or outer man; even as we have known Christ after the

flesh, "yet now henceforth know we him no more" in that way. We must know him as a living, quickening Spirit and Principle and Law operating within us and in all the earth, to bring about the same perfection that Jesus demonstrated. "Therefore if any man be in Christ, he is a new creature: [or, 'let him be' a new creature, mar.] old things are passed away; behold, all things are become new" (II Cor. 5:16 and 17).

* * * * *

Joseph wore the garment of many colors; that is, ideas such as Truth, Love, Wisdom, Power, etc.; each separate from the other. Jesus wore the seamless white garment of Absolute Truth; all the colors united in one, bringing forth the whole or white. Jesus said, "Think not that I came to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And to fulfill the law, was to radiate the whole Truth, or wear the thought garment in its wholeness. The way to do this is to let go of the outer things, even dreams (that is, do not wait for Truth to be shown entirely in dreams) and know that the Jesus Christ consciousness is revealing the Truth at all times—day or night—to your conscious mind.

* * * * *

Truth is just as powerful, its ministers just as faithful, its Word just as certain today as at any time in the past. You are now at a place in your unfoldment where you must exercise dominion and mastery. The good words which we have declared for you and are daily speaking for you constitute a mighty, sustaining, quickening force. You are the only one who can use this power or put it into action. One of the greatest needs of our students is to express themselves. One cannot bask in the glories of spiritual power. He must be up and doing. "Arise! Shrine! thy Light is come and the glory of the Lord is risen upon thee."

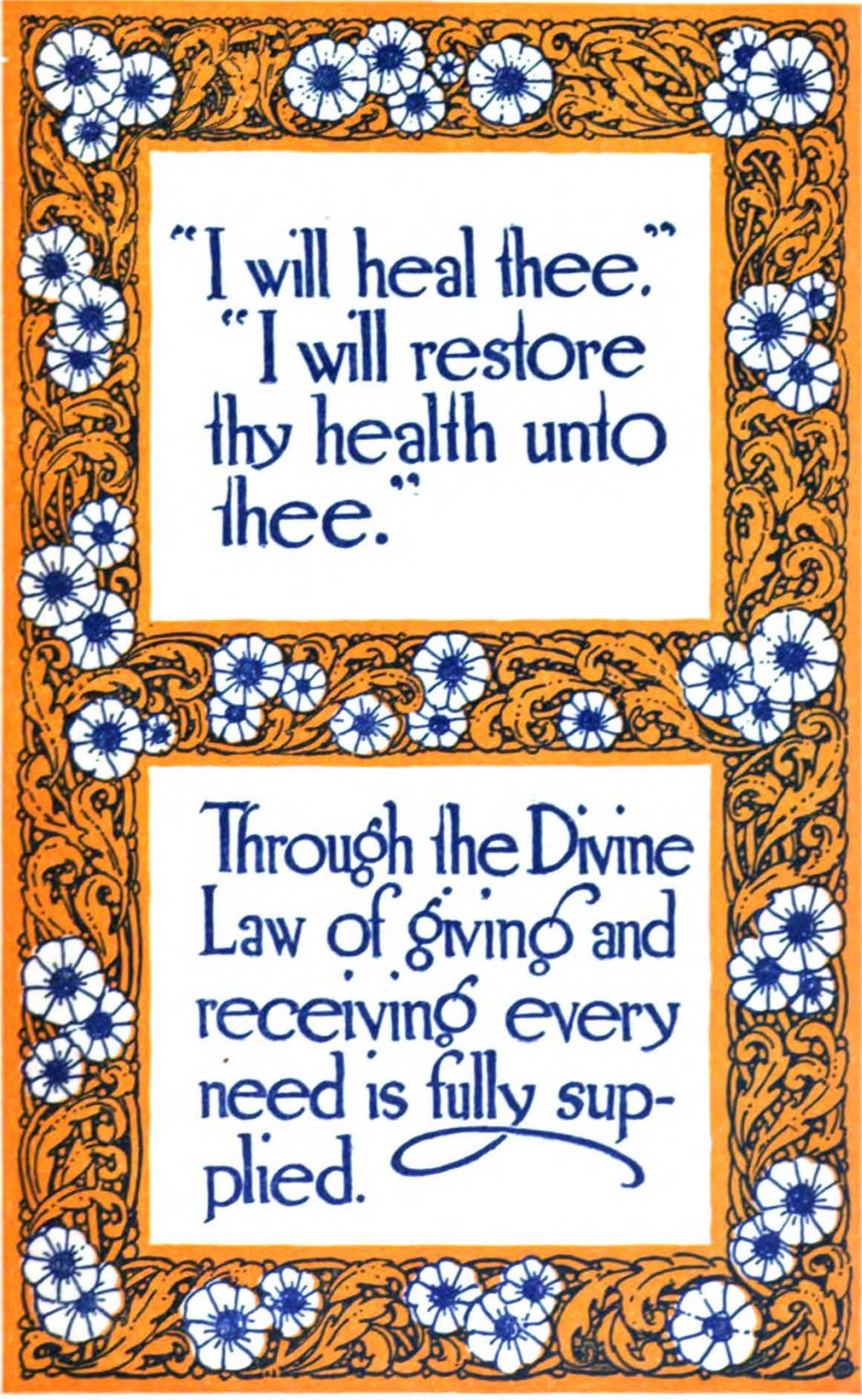
A correspondent recently wrote that he had lifted the curse which he had put upon his body. He had

come into a wonderful understanding, but had not really related the Truth to himself. The study of Truth and the silences, while they showed mental progress, seemed to be in regard to another man—the person he would be in the ideal. He found by examination that all the time subconsciously he constantly and emphatically had a very limited opinion of himself. There had been such a spiritual force accumulated from his affirmations and those who had been praying for him that he arrived at a place where he had to reckon with it. The Truth dawned upon him and he saw that he had been trying to curse himself and bless himself at the same time. The realization came—“*I am the man.*” With that consciousness, he was enabled to see himself as the new creature.

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By the term “psychic leakage (page 345 of April Unity Magazine) we mean the emotions and thoughts that drain the system of so much of the Life-force. Through error thinking and through such emotions as human sympathy, selfish personal love, hatred, anger, envy, jealousy, fear, or even too great an outer expression of joy and gladness, the body is drained of its vitality and life. For this reason it is very necessary that we become centered and poised in the Christ Mind, wherein error thinking and error emotions are cast out and the power formerly given to them turned into constructive channels, and wherein right thoughts and emotions are equalized and harmonized under the order and wisdom of the Divine Law.

We are sometimes asked if all people have the same experiences in regeneration. Since all are of the same nature, it is no doubt true that in a general way the work of spiritual transformation is very similar in all who are undergoing this change. But no two individuals are exactly alike, and we would therefore conclude that no two have exactly the same experiences.



"I will heal thee."
"I will restore
thy health unto
thee."

Through the Divine
Law of giving and
receiving every
need is fully sup-
plied.

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

SILENT UNITY HEALING

"According to thy *faith* be it unto thee" was the promise of Jesus. A close study of the healing he did reveals that in nearly every instance there was an accompanying faith by someone. It was the faith of the woman who touched the hem of his garment that healed her. It was the faith of the Centurion that Jesus had the power to speak the word of authority to his forces invisible, and they would obey, that brought about the healing of his servant "in that same hour."

In the healing work of the Silent Unity Society we find that a faith center is necessary to sure demonstrations. We can start the Spiritual Energy that through you will perform marvels if you only have a little faith. And it does not take a mountain of faith, either. As Jesus said, if you have faith as small as a mustard seed you can remove the mountain that stands in your way.

Here are extracts from a few of the letters from those who have asked in faith for the help of Silent Unity:

HEALING

Republican City, Neb.—It will be a year next month since I wrote you for prayers in behalf of my son for epilepsy. He has not had a convulsion since I wrote you. This is a wonderful cure. I am praising God continually.

What a wonderful thing is Truth—God's Presence with us to keep and heal us.—*Mrs. G. H. G.*

Portland, Ore.—When I wrote you for prayers my husband's case was so serious the doctor refused to take it unless he had an X-ray picture of the stomach to see if it was a cancer. After examination they decided to operate as soon as he was a little stronger. I put him on a special diet and wrote to Unity for prayers. The doctor had already ordered him to give up tobacco, coffee and tea, and I added meat to this list. He soon began to look better, and when the doctor called a week or two later he said, "Did you take any of the tablets I gave you?" My husband said, "No, you told me to take them when I had pain and I have had no pain." My dear one's recovery was remarkable. He went to work a few days ago. I am talking with God every day and learning how to prevent breaking the law of true living.—*Mrs. L. M. C.*

Plainfield, N. J.—Today I had an acute attack of indigestion. I was cold and rigid when I forced myself to the stairway to call for help. While passing I saw a box of tablets for indigestion, and I tried to swallow a tablet, but it kept coming up. Finally the words came, "The power is within and not in the tablet, so enter thy closet." I returned to bed and declared my wholeness, perfection and health. Instantly from the most agonizing pain I lost myself in perfect calm, and all feeling of anxiety and pain left me. I was instantly restored to perfect wholeness. Over a year ago I stopped eating meat. This last winter I had not a day's illness. I had suffered with rheumatism almost always, and neuritis occasionally. I had corns and bunions, flat feet and every other foot trouble. One bunion each winter for twenty years had swollen to a great size, turned purple and bursted disabling me for weeks. I was told by physicians and specialists that my toe joint must be cut off, or I would be a cripple for life. The agony and the doctors' diagnosis of the case incensed me, and one day I declared, "No doctor will cut you off. I will cut off the pain. I will not have it." I felt a great strength well up within me and instantly I was healed. I have been absolutely free ever since.—*I. H. G.*

Fulton, N. Y.—My husband had suffered with asthma all of his life, but when he gave up all else and trusted in God to heal him, he was immediately cured. It has been a wonderful demonstration of the power of God.—*Mrs. S. H.*

Ottawa, Kans.—Ten years ago I was operated on for

gall and stomach trouble. In a short time the wound was so ruptured that I also had a navel rupture. These brought on other troubles, and I was practically an invalid until last December when a friend here prayed for me, and since that time my ruptures have healed and I am well. God is surely good, and I thank him always. My financial affairs that I wrote to you about are much better.—*J. C. T.*

Brooklyn, N. Y.—I sent you a telegram May 3d for prayers for E. T., who was then lying apparently at the point of death from double pneumonia, and complications which the doctors said affected every organ in the body. He had been delirious for five days. I sent the message about three p. m. and at ten o'clock he was sleeping quietly. The next morning the doctor said a marvelous change had taken place. This individual was saved by the power of God through the prayers of Silent Unity.—*S. T.*

Schenectady, N. Y.—I was recently attacked by a very severe cold. My suffering was terrible, a neighbor even suggesting that I had diphtheria. Every day I grew worse. I could not bear the thought of a doctor and material remedies. I managed to sit up long enough to repeat a telegram over the telephone to Silent Unity. It was six-thirty when I hung up the receiver. Shortly after I felt a distinct relief in my head. I kept holding this thought, "Pray for my throat." I finally fell asleep, and at ten o'clock the next morning I was much better. The pain in my throat was nearly gone, and from then on I improved every hour. The fifth day after sending the message, I did some unusually heavy work. Praise God for his goodness and love, and bless the Silent Unity for their wonderful work for suffering humanity.—*Mrs. M. T. B.*

Plainfield, N. J.—Miss M. E., for whom I asked your prayers for feet and hands, which were in a very serious condition, has been cured, and is back at her work. I know it was God's power and your assistance, for the surgeons had treated her for months. I keep remarkably well by depending upon God. His power and love have been marvelously manifested in my life.—*I. L. B.*

Bedford, Pa.—My little girl seemingly had those very popular "adenoids," and I wrote to you for prayers and really we just forgot all about her trouble, there being no further evidence of it.—*Mrs. G. E. C.*

Ventura, Cal.—We thank you for your prayers in behalf of our mother. We did not think she could live and the doctors had given her up. Two days after I wired you for

your prayers she took a turn for the better, and is now out of danger.—*Mrs. C. A. M.*

Brooklyn, N. Y.—Last Sunday I walked around a block. This was the first time in three years that I have been on the street. I thank you for your prayers, and God for his almighty goodness.—*Mrs. B. P.*

Albion, N. Y.—My eyes are restored, although my physician said I would never see again. Praise the Lord! I am blessed financially. I thank you for your prayers.—*L. R.*

Ruch, Oregon—My eyes are indeed healed, both in the spiritual and in the manifest. They have been opened to the power of Spirit. I am now prepared to tell the glad tidings to some one else, as I have used the stumbling blocks for stepping stones.—*Mrs. E. S.*

St. Louis, Mo.—I thank and praise the Lord that I can report victory. I wrote to you last Friday morning for prayers for my son. He was apparently as sick as any one could be and still live, on the morning I wrote to you. At 12 o'clock the same day he was up and went to the Pay Train to draw his salary. On the following Monday he went to work, and he has been working every day since. Thanks be to God for Jesus and his healing power. I cannot tell you how grateful I am for your prayers.—*J. T.*

Camp Johnston, Fla.—There is absolutely no sign of the eczema of the scalp. I am so grateful to you for my healing. I can feel a healing force working in me, uplifting and regenerating me. Each evening before going to sleep I speak to each of the twelve disciples, calling them in the work of reclamation and regeneration. I repeat their individual function and talk to them lovingly. I have found the Heavenly Father in the deep recesses of my soul and I commune with him and am consoled. Things wonderfully beautiful and sweet and too secret to express are seen and heard there. I find myself almost trembling with joy and gladness when I meet the Father, and I am made whole and well. I have always sung and now I sing easily, and Philip at the throat lends added power and beauty to my voice. I try to feel when I sing that it is not me that is singing, but that the Christ in me is expressing in song the beauty and holiness of the Spirit. From the depths of my heart I offer you all the thoughts of kindness, love and beauty and sacredness of Truth that spring therefrom.—*Pvt. F. W. McC.*

Sawtelle, Cal.—I had not been able to lie on my right

side for over three months when I wrote you for prayers, but am now entirely healed.—*Mrs. J. D.*

Fort Wayne, Ind.—I have been freed of chronic constipation, offensive catarrh, and the warty growth has disappeared. I am deeply grateful to the Holy Spirit for its healing and blessings.—*V. E. H.*

Sea Bright, N. J.—I improved within twenty-four hours after sending you my letter, and in a few days all serious symptoms left me and I was healed. My husband has also been healed, although his case looked very serious when I first wrote. My husband now is beginning to show a larger interest in Truth, and is willing to join with me in holding statements of Truth.—*E. C. B.*

Atlanta, Ga.—I am truly thankful to the Lord to be feeling well. When I wrote you a few weeks ago I was so sick and despondent. The blessings that I receive each day, and the inspiration you have been to me are wonderful.—*N. S.*

Rochester, N. Y.—I wrote for prayers for my husband's eye. It is perfect now. He could not see anything with his left eye. This certainly has been a wonderful demonstration.—*Mrs. F. K.*

Alvin, Texas—I made a call yesterday on Mrs. B. A. P., who sent an appeal to you last week for healing. I found her perfectly happy and able to sit up and walk around her room. The doctor had told her that her days and even her hours were numbered, and that she should put her affairs in order. When she resolved to call on Silent Unity for prayers she says she felt a change for the better very soon after sending the telegram to you. This demonstration has been a remarkable one, and has aroused the interest of the entire community.—*Mrs. W. R. S.*

Akron, Ohio—Mr. C. A. P. is completely healed. He thought he had to have an operation for stomach trouble, but three days after I wrote to you for prayers for him he resumed his work. He says he is feeling splendid, and referring to Unity says, "I believe there is something in that." Accept our sincere gratitude for your part in the fulfilling of God's promise to heal the sick.—*F. W. M.*

Toronto, Canada—I have a very favorable report to make regarding my prayers for A. H. This man is a soldier who, during the recent riot, was on duty for 72 hours, practically without food during that period. When he was relieved his temperature was 105 degrees, and he was rushed to the military hospital where it was found that he

was suffering from gastritis. For about ten days there was little change. Then we received a message saying that he might live twenty-four hours, or might go at any time. We had no idea the case was seemingly so serious. I immediately sent a telegram to Silent Unity. The next morning we received word that Mr. H. had taken a turn for the better, and was improving rapidly. Three days later he was pronounced out of danger. This was a remarkable demonstration of the healing power of the Spirit, when it is applied intelligently as your Society applies it. I am thankful and all of us are overjoyed. Only three people knew of my asking prayers, not even the individual healed knowing about it. Praise God for his goodness.—*F. R. H.*

PROSPERITY

New York, N. Y.—I can at last realize those wonderful words, "Peace, be still and know that I am God." When I wrote you an urgent letter for prosperity I was in most peculiar straits. Within the last two days I have received help from a source entirely unknown to me at the time I wrote you. This help is not only to alleviate my present wants, but will be the means of my returning to my beloved work, which is grand opera, in the fall. Omnipresent Goodness has indeed manifested itself, and I am so grateful to wonderful Silent Unity and what it represents—God. I shal never again look to any other source for my happiness, health and prosperity.—*G. W. L.*

Los Angeles, Cal.—Since Mr. O. obtained his present position, he has been promoted several times, and his wages have been increased three times. We have certainly had wonderful demonstrations in our little family. We truly thank God, and Unity for prayers.—*Mrs. J. J. O.*

New York, N. Y.—I am sending you the first fruits of my increase. You have been praying for my abundant prosperity since March 26th, and the following week my raise in salary came. I am very happy and grateful for the showers of blessings which I feel are descending on me all the while, and I want to use every opportunity to grow in the understanding of Truth.—*P. M. G.*

Douglas, Ariz.—Immediately after we wrote you for prayers we had inquiries about our property, and last week traded it to the satisfaction of all concerned.—*P. & M. M.*

Reading, Pa.—I wrote you for prayers for prosperity and when your letter came you said, "Do not depend upon any single individual or any particular avenue through

which to demonstrate. Our prayers open to you all the doors of supply and you will receive in ways you know not of. Cast from your mind the burden of debt by affirming, "I owe no man anything but love." It seemed untrue, for there were numerous heavy debts, but I faithfully affirmed the statement. One day I became courageous enough to send for a prosperity bank. After receiving it, I answered an advertisement in a local paper and took up an agency as a side line to my other work. I sold some goods during the winter, but the overflow, the "pressed down, running over" measure came with the Christmas season. Then the girls at the factory as a token of love and appreciation for little services, gave me an envelope containing thirteen dollars. Sister and I had just been talking about the coal bill so the dear Lord sent the needed sum at the right moment "in ways we knew not of." In February I received permission to show my new samples to the girls at the factory during the lunch hour. I only devoted about fifteen minutes to the showing but the result has been wonderful. Besides all this the firm gave each of the employees of over six months a deferred payment check and my amount was forty-two dollars. The health of my sister and self has been better this year than ever before. Praise God.—*E. L. F.*

Richfield, Idaho.—I filled out all necessary papers, and was placed at work in the office on my return home. I am so happy and rejoice and praise the All-Powerful Good for having brought this position to me in answer to my prayer for freedom and abundance.—*Mrs. F. W.*

San Diego, Cal.—A most wonderful path has opened up to us, and it all came about so easily and naturally, without the slightest effort on our part. Mr. H. has been very dissatisfied because he realized he could never advance in the position he was holding, so for months he has been applying for positions out of the city. I had planned and hoped that things would adjust themselves in San Diego because I did not want to leave our little home which I love dearly. Nothing came of his letter writing or my plans, and we both became restless. One day when I was quite alone trying to think things out, it came to me that I must give up my own plans in the matter, or I would never be able to see God's plans, but nevertheless I fought long and hard about it. However, before I arose from my chair, I honestly and sincerely declared, "God, not my will, but thine be done. Lead thou the way, and I will follow." That night I told Mr. H. what I had done and I asked him to

help me by not writing any more letters, or making any more plans mentally or physically, but to just relax and join with me in asking God to show us the way. For several days everything was very quiet and peaceful, and then came a wonderful offer to Mr. H. to go into business in Los Angeles. It was a splendid opportunity, but the only way we could get the money needed was to sell our equity in our home. We concluded that if God intended us to have this blessing he would open a way for us to take it. This was on Friday, and on Sunday we were advised that parties were willing to advance us the money necessary on our personal note and we could pay them back as we were able. We are now all signed up, and we expect the machinery needed soon, and we will be located for business by the first of June. How very wonderful are God's ways.—*H. H.*

Cleveland, Ohio—Within a week after writing for your prayers I rented some rooms that had been vacant the entire winter, and thereby reduced my rent. My mother's health is greatly improved. After being confined to bed for a year with a nurse in attendance, she is now able to go about the city alone on the street cars. I thank God and Unity for the wonderful blessings.—*S. M. B.*

E. St. Louis, Ill.—I asked for your prayers to meet an indebtedness. I did not know how I was going to secure the amount with which to meet it, but I kept affirming the Prosperity Thought which you sent me, and had faith that the way would be opened and it was.—*H. D.*

Moorhead, Minn.—Within three weeks after I wrote you for prayers, Mr. M. was offered a position at the U. S. E. Station in N. Dakota. About the same time he was asked to take charge of some business in Fargo, N. D. for a large company. We came at once to Fargo. This all proved to be such a direct answer to prayer, and the way was made so plain before us that I knew God had heard, and was literally leading us step by step. For all good I thank the Father, and you for your wonderful prayers. That God is with you in your great work I can readily discern.—*Mrs. D. O. M.*

Essexville, Mich.—I received my appointment for the school by a special meeting of the board the next day after writing you. Truly God answers our prayers while we are yet praying. I had hardly sealed your letter before a feeling of ease came over me, and I became more confident of success. I do thank you for your prayers.—*G. H.*

New York, N. Y.—When we asked for prayers we seemed unable to help ourselves. You kindly gave us treatment and things began to improve. Holding to the prayers you sent us, realizing that God is our source of supply and not man, other channels opened and things undreamed of developed. Our own came to us in the way of our desire. My husband was enabled to return to the business of his early days and our success is wonderful. We continue to hold the thought and to know that God is our unlimited Source of supply, our Health, Strength and our Wisdom from which we cannot be separated. When I am in doubt I hold the thought that God's Wisdom guides me, and I know just what to do, and it is such a comfort. We are so grateful to you for showing us the way to the Truth which sets man free. We have interested many people in your work and literature, and all tell me they feel helped mentally, physically and financially.—*N. K.*

FREEDOM

Los Angeles, Cal.—It is with a grateful heart that I am writing to you that God, through your prayers, has healed and freed my husband of the liquor habit. He states that the craving for liquor has entirely left him and the desire to commence all over and live right, is strong within him. Many times I was discouraged and thought it was no use, but something seemed to give me courage and helped me to keep on trusting, and with the help of the "Transcendent Prayer," which you so kindly sent me, I was able to overcome all doubts and discouragement. My husband has a good position here, and all things are working together for our good.—*Mrs. A. O. W.*

Boston, Mass.—Last Tuesday I made a demonstration of spiritual "wireless" or a consciousness of Omnipresent Spiritual Wisdom—the oneness of Mind. Our water system had been giving us trouble since a fire that had occurred in February. I have no telephone, and when I found the waste pipe from one of the bowls refusing to carry away the water, I dressed myself to go for the plumber, in the meantime going over in my mind just what I would say to him. On going out at the front door the plumber stepped up with all of his tools, saying, "What's the matter with your tank?" I was surprised at his appearance, and said, "What brought you over here?" He replied: "We just got a telephone message that you wanted help and Mr. C. told me to come right over." I could not convince this man

that I had not sent for him, and that no one in the house knew I needed a plumber. He said, "The message came clear and in your voice." It was: "Plumber, come at once to ——— Street." I could not make him believe that I had not called. I did, but not by man-made telephone.—*A. L. M.*

Pittsburgh, Pa.—Five years ago I saw for the first time a copy of *Unity*. I read the testimonial letters and immediately wrote for information concerning your work as it was entirely new to me. I thought, if these letters are true, this is what I have been searching and longing for. After I sent the letter to you I began repeating an affirmation I had found in the book and which is as follows. "The Source of all life and power is within me." All day at my work I kept repeating it and then a wonderful thing happened. I suddenly felt strong vibrations throughout my whole being and that instant I was cured of a very sore throat and a lame back, the result of a fall, and which was steadily growing worse. That demonstration told me more of how your work was accomplished than you could have told me in a dozen letters. Since then I have had some wonderful demonstrations through your prayers. My brother, who had been a slave to the drink habit for ten years, was freed and has not touched or tasted a drop for four years. His little daughter, who was a cripple from infantile paralysis, is now perfectly well. My sister's husband was not a drunkard, but he drank enough to make him ill-natured, and caused a great deal of inharmony in his home. I began affirming, "You do not love drink; you do not want it; you are a spiritual being, and you are satisfied by the Spirit." He suddenly announced to his wife that she must have put something in his food as he could not drink any more; that he did not like it or want it, and that any way a man was a fool to drink so he was done with it. He has stuck faithfully to his resolve. These are just a few of the good things that have come as a result of my understanding of Truth.—*F. C.*

Newark, N. J.—I asked your prayers for a peculiar lump on my head which the doctor said had to be cut out. I faithfully applied the Truth and it is now healed. I read in *Weekly Unity* an article, "My Father Runs the Trains." About a week later I wanted to go to my daughter's home. I was told the trains were not running on schedule time on account of bad weather. Everything indicated that I should have to remain at home, but just as my fears were trying to

get the best of me I recalled that, "My Father runs the trains." It gave me new courage and when I got to the station I found the train was only a few minutes late. A trolley was waiting for me and I reached my daughter's home in splendid time. When I started back I found the train which I wanted was an hour and a half late, but they had put on an extra accommodation from that point to New York City and I had but one minute to spare. There was not a hitch in my journey and I felt like shouting to everyone, "Glory hallelujah, My Father runs the trains." He certainly ran them that night for me.—*E. G. F.*

PROTECTION

Shawnee, Okla.—Our house was overrun with mice and I asked your prayers. I did not set traps, neither did I try to starve the mice, but affirmed that there was a place provided for them and they would find it. It was not long until they disappeared and did not return as long as we lived there. The doctor said I had astigmatism for which there was no cure. After I had studied the Truth for about two years, I broke a lens in my glasses and thought it would be a good time to stop wearing them, but did not have the courage to try. In a few days I broke the other lens, and I hesitated about buying another, especially as it looked to me as if I should not wear glasses. I ceased wearing them, and wrote you for prayers and in a short time had overcome all belief in the need of glasses. I had worn them fifteen years, but have not had them on in eight years. My eyes never hurt and I no longer have headaches. Praise be to God!—*Mrs. H. G.*

Cincinnati, Ohio—I have had wonderful proof that nothing is lost in God's universe. I was unable to find one of my note books, and could not remember where I had left it. I prayed over the matter and soon had a telephone call telling me just where to find the book. Praise God!—*C. M. W.*

Grass Valley, Cal.—Praise God! we have heard from our brother in France who was called from a sick bed to embark. He is absolutely restored. On Easter Sunday we had a wonderful demonstration. Our car stopped on a little dirt bank, and when we got out to examine the car we found both springs were broken, and had been for a long time. Many places along our way we had some pretty steep grades, and we were thirty miles from home. Our car gave out when we were only a block from the home of

friends. We have much to be thankful for in the whole experience. Some say it was just "luck," but I know it was Divine Protection.—*Mrs. B. R. C.*

BE YE TRANSFORMED

Watertown, Mass.—"All that the Father hath is mine," and he has done many wonderful things for me, and those about me. The change, especially in my husband's attitude, is something that only the Spirit could have brought about. He is receptive to Truth and now frequently asks for prayers. I talked to him when the supreme moment presented itself, and also silently declared the Word of Truth, and we are now reaping the fullness of God's unlimited Good. I thank God for all his care and guidance, and you, for your prayers.—*J. R. D.*

Keeler, Cal.—I am studying Charles Fillmore's "Christian Healing," and get so much good out of it. I have been blessed and helped wonderfully by the Power of God brought to life in me as it would seem through Silent Unity, for which I express my gratitude. I have been blessed in a financial way far greater than my expectations. My prospects for the future are very bright.—*R. C.*

Omaha, Neb.—I have been wonderfully benefited through your prayers which have taught me how to find God and how to live.—*Mrs. J. A. J.*

Petersburg, Alaska—"All in, down and out" does not begin to express the condition I was in when I first wrote to you for prayers. Now I am in good health and have money ahead. I am able to demonstrate for myself in many ways.—*Mrs. M. B. A.*

Chisholm, Minn.—The first time I read an address in December Unity by Frank B. Whitney it did not benefit me, so I read it again, together with an article on "The Silence" in the same magazine and my eyes began to open. I realized God as I had never done before. I had never known what it was to speak the Word of Truth. The sentence that arrested my attention was, "His name is Perfection and perfection must be the goal we seek to attain in every act." I meditated upon this and then affirmed, "Be ye therefore perfect even as your Father which is in heaven is perfect." I realized that my Father in heaven was the Holy (whole) Spirit of God in me. I said, "God is perfection. I Am perfection." I think this was the first real prayer I ever made.—*F. R. S.*



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 Tenth and Tracy Ave. (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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| <i>Unity Magazine</i> one year, in the United States..... | \$1.00 |
| <i>Unity Magazine</i> one year, in Kansas City, Mo..... | 1.25 |
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| Sample copies of <i>Unity Magazine</i> , <i>Weekly Unity</i> and <i>Wee Wisdom</i> will be sent gratis upon request. | |

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires with this issue. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address, appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

UNITY FIELD TEACHERS

Kate M. Nevill recently concluded a series of lectures at Omaha, Neb., and a two week's program has been planned for Lincoln, Neb., as follows:

May 22, 8 p. m.; May 26, 11 a. m.; May 29, 8 p. m.; June 2, 11 a. m.; June 5, 8 p. m. Public lectures will be given based upon the fundamental principles of Practical Christianity. Meditation Classes are held at 3 p. m. on May 23, 28, 30 and June 4. A series of Prosperity talks will be given daily, excepting Saturdays and Sundays at 12 m., until June 5. Services will be conducted in the Y. M. C. A. Building.

Mary C. O'Neill is now active in the Unity work at Kansas City, Mo.

E. V. Ingraham, recently returned from Boston and other eastern points, where he conducted classes in Practical Christianity, is now associate speaker of the Unity Center at Kansas City, Mo.

Ida M. Mingle, associated with the Unity work at Kansas City, Mo., is now ready to coöperate in organizing Unity Centers, or aid in promoting the work already established, and should be communicated with through the Field Department.

The Unity Society of Practical Christianity at 626 Minnesota Ave., Kansas City, Kansas, conducts meetings every Sunday evening at 8 p. m. with A. A. Bredemann, Paul Spielberger and Joseph Tallman, alternating as speakers.

Richard Lynch will begin a series of monthly addresses on the fundamental principles of Practical Christianity in St. Joseph, Mo., Sunday June 23d, 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets. The subject of the initial address will be "God's Greatest Gift to Man." Other subjects announced later in this column.

George Huston, of Kansas City, Mo., conducts services at 11 a. m. at the Unity Society, St. Joseph, Mo., as follows: June 2, "Human Misfits;" June 16, "Activities." Services are held at I. O. O. F. Hall, Seventh and Charles Streets.

Mrs. Jennie Croft has finished her work at Minneapolis and is again at her post in the Unity Library, Kansas City.

The Boston School of Divine Science will be open during the summer. Well-known teachers, coming to Boston for the I. N. T. A. Congress in September, have been invited to come early to conduct classes. The Correspondence Course is proving a most important and helpful feature of the work. Our Summer School will open at "Camp Harmony," Bailey Island, Casco Bay, Maine, on June 3, and continue through September. This is one of the most beautiful spots on the eastern coast. Classes will be open through the season under competent teachers of Truth. All the work of the School and camp is done on the Freewill Offering plan. For full particulars address the school. Mary Thayer, leader, 126 Massachusetts Ave., Boston, Massachusetts.

SOLDIERS' LITERATURE FUND

Our readers, interested in contributing to a Soldiers' Literature Fund, should send their love offering direct to the Silent Seventy Department. We are constantly adding names of camps to our list and sending literature for free distribution through the Camp Libraries. Letters from soldiers assure us that the literature is well received and thoroughly enjoyed by the boys in the camps. Let us realize that now is the time to meet the spiritual needs of the boys and help along this good work.

UNITY CORRESPONDENCE LESSONS

Your Opportunity to "Know the Truth."

When Unity Headquarters in Kansas City became recognized as a center where Metaphysical Healing was taught and demonstrated, the pioneers of the movement at once considered some provision for those who were unable to attend its local classes and lectures. The result was a well-prepared set of lessons, which cover every phase of the subject and which are adapted into a system known as the Unity Correspondence Course. The plan has been successfully handled and people in all parts of the world have laid hold of this God-given opportunity to learn to demonstrate the Truth.

After many varied experiences along the matter of matriculation, it has been found that those do the best work who have studied the Unity periodicals and books for at least one year before taking up the Unity Correspondence Course. Anyone wishing to enroll may send for an application blank and, in filling out same, give some idea of what preparation he has made. The Unity Correspondence Course is divided into two sets of lessons.

PART ONE

Part One of the Correspondence Course consists of Six Lessons on such subjects as "How to Pray," "Healing," "Prosperity," "The True Church and Its Sacraments," "Restoration of Man and Restitution of the Earth," "Man's Inherent Power to Overcome," "The Demonstration of Eternal Life." This is called the Primary Course. A typewritten manuscript of eight or ten pages takes up the points brought out under each subject and is sent to the student for study. In addition to each of these lessons he is also directed to parts of the various Unity Tracts, which give further help. After the lesson has been understood, answers to twenty

questions are sent in for grading. If satisfactory, the succeeding lesson is sent for study.

PART TWO

Part Two of the Unity Correspondence Course consists of Twelve Lessons called the "Advanced Course." After each lesson has been studied and understood, and the graded answers to its questions returned, the lesson must be rewritten in the student's own language and accepted before the succeeding lesson is taken up. Many students have found these original write-ups very convenient in their lecture work as teachers.

TIME REQUIRED

The average student takes a month on each lesson, but this is a matter that is left entirely with the individual. We like, however, to receive answers and reports often and regular enough to be assured students are coöperating with us.

COMPENSATION

The matter of compensation is one which many applicants like to have understood before taking up the lessons. We therefore quote the following from the "Plan of Coöperation and Compensation between the Unity Correspondence School and Its Students," showing a method adopted for demonstrating understanding and supply for the Correspondence School, and other students:

"We set no price on the lessons, neither do we suggest the amount of the offerings students make, nor the time for sending them. However, we think it only fair to give a general idea of what we assume when we enroll a student. Everything we use and all outlay for salaries, stamps, printing lessons, typewriting and the other expenses, are charged to this department, and stu-

dents' offerings are supposed to pay the cost. We find that the actual expense to us in time, postage and material is about \$25.00 for the course. This is the minimum, and does not allow for extra time and materials required when lessons have to be returned and regraded or when, for some reason a second lesson must be sent.

"God provides abundantly, but we must recognize this, acknowledge it and open the way for its inflow. We gladly give our ministry to our students and help them in their demonstrations, and we expect their faithful coöperation. Each student's name is taken into the Silent Unity Healing and Prosperity meetings, held at 5 p. m. and 9 p. m., and a special prayer is made for spiritual quickening and illumination and prosperity for all Correspondence School students.

"To get the best results from these prayers it is, of course, necessary for you to be with us in Spirit at these times. We do not make hard and fast rules about this, but we do expect all students to give a few moments, at least, of each day to the observance of this period of silent prayer. This is evidence of faith and sincerity, and for the mutual benefit of all concerned.

"We have adopted the quickening, prospering thoughts on the inclosed Concentration Leaves. By joining with us in these special prayers you will establish these thoughts as working factors in your consciousness. Through this coöperation and with that of all the other students of this school, you will find yourself coming into clearer understanding and larger measure of supply day by day, and we know you will joyously recompense us for our efforts in your behalf, according to your ability."

A person who has felt the divine urge to be of service in this great work of preaching the gospel and healing the sick need feel no doubt but what the way will be made clear and easy for him. The great bene-

fits to be derived from this course of lessons could not be over-estimated.

All inquiries or correspondence relative to the lessons should be marked for the *Correspondence School Department*. Since all the Departments of Unity are under separate heads it is well when writing to Headquarters to see that all letters and money are addressed to the particular department with which you wish to communicate. Matters dealing with requests for healing or orders for books should not be taken up with the Correspondence School Department. Address

UNITY SCHOOL OF CHRISTIANITY,

Correspondence School Department,

Tenth and Tracy Ave., Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Miss Flora E. Reeder, Mohawk No. 1, Ontario, Can.

Mrs. Lena Myers, 605 N. Elm St., Bellfountain, Ohio.

Mrs. Bessie Myers, Jensen, Utah.

Miss Beatrice Schonberg, 1165 Nelson St., Vancouver, B. C.

Mrs. Bessie Glasco, 1124 Illinois St., Lawrence, Kansas. Telephone, 1718 White.

SOLDIERS AND SAILORS NEED TRUTH LITERATURE

The wide experience which the Unity School has had in dealing with the demands of the men who are actively engaged in the great conflict for democracy and freedom, has prepared the School to know that the souls of soldiers and sailors cry out in this critical time for God, for Truth, and for literature that gives a knowledge and realization of God.

At a large expense the Unity School has published literature especially for the men and boys who are in encampment, and for those who are in the trenches. With no idea of gain or profit, the School has printed and distributed large quantities of cards, books, booklets and periodicals for those who are in army and navy service. Heretofore, this literature has found its way to the men in the war stricken countries in various ways, but now, since the postal service to foreign ports has been much improved, we are able to mail our books and magazines regularly and to have them delivered quite promptly. To this end we owe much to the Red Cross Society.

If you have relatives in training, at camps or overseas, do not neglect to send them some of the following literature, which will help them. Unity publications encourage and inspire all who read the Truth messages contained in their pages. Those who are serving us, even to the giving up of their lives, should have in their possession the understanding and power which Practical Christianity gives.

FEAR NOT THE LION

A card bearing a message of confidence and faith. The card is for free distribution and will be sent gratis to those who desire them. Pocket size, 3½ by 6 inches.

INSTANT IN PRAYER

Another card with General "Stonewall" Jackson's reply to the question, "What is your understanding of the commands to be 'instant in prayer,' and to 'pray

without ceasing'?" Printed on good bristol, in large type. Pocket size, 3½ by 6 inches. Also free of charge.

"A GOOD SUGGESTION"

A valuable suggestion, indeed! Intended for all who are knitting garments for the men who enter the war. The suggestion is based upon the idea that is put forth in the "Consecration of the Room." Order some of these cards and distribute them among the sincere, conscientious knitters whom you know. No price is asked for these cards. They will be sent gratis, upon request.

BULLETPROOF SOLDIERS

"A London Doctor Says He Makes Soldiers Bullet-proof," is the title of an interesting article which we have been requested to print in tract form. So numerous have been the calls for this article that we have thought it wise to publish it as an inexpensive pamphlet, that it might have a wide circulation. The price, therefore, is 5 cents a copy. When ordered in quantities of twelve or more, we make a special price of 25 cents a dozen. In booklet form with cover, price, 10 cents.

Trench Edition of

"A TRUTH STUDENT WITH THE SOLDIERS"

By **MABEL HUNTLEY**

Surrounded by tumult and disaster, the author of this book was in Europe at the outbreak of this world war. In the midst of millions of terrified people she proved the power of God in most practical ways. Her experiences are related in this book.

The Trench edition of "A Truth Student with the Soldiers," is almost an "indestructible book." Within the covers of khaki binding, in which no glue has been used, the book is found printed on a heavy bond paper which will be little affected by water. Having withstood the practical test of being soaked in water, we know the soldier boys will find the book very serviceable.

This little book has been designed to fit conveniently

in the soldier's pocket. In a khaki binding that is in keeping with military trappings, this book sells for \$1.00.

Another edition has been printed on eggshell book, bound in a paper cover. This edition is not waterproof. Price, 50 cents a copy.

OTHER TRENCH EDITIONS FOR THE SOLDIERS

A limited number of our two standard textbooks, "Christian Healing" and "Lessons in Truth," have been bound expressly for the soldier boys. This special edition on very thin bond paper. It is light in weight and small enough to fit in a soldier's pocket. The type, however, is large and easy to read.

The binding is the same as the trench edition of "A Truth Student with the Soldiers." No glue or paste will be found in the cover. The durable binding is practical and serviceable for the rough handling which the books are destined to meet. When ordering this binding do not confuse it with the various other editions. We shall call it "Trench Edition." Price for "Christian Healing," \$1.50; "Lessons in Truth," \$1.50.

UNITY MAGAZINE AND WEEKLY UNITY

On pages 591 and 592 of this issue of "Unity" we are making an unusual offer for *Unity Magazine* or *Weekly Unity* to soldiers in the trenches. This offer, of course, applies to soldiers and sailors everywhere, whether they are in training camps or in active service. Read pages 591 and 592 for information.

TO UNITY MEMBERS AND READERS OF OUR LITERATURE

The Unity Publications constitute a course of study in a field entirely new to most people.

It is a course of lessons in the Science of Life.

Unity instructs all its members in the fundamentals of right living in lessons so simple that all people can understand them if they begin with the proper books. But no one can get the understanding without the key furnished by these books.

We have thousands of readers who have only a

partial understanding of the principles we teach, because they have not read the text-books in which these principles are set forth.

So we are bombarded day after day with questions that would never have been asked if readers had begun correctly in the study of this Truth. It will be worth your while to look into this science, because it is essential in the success of every man, woman and child in the world.

No one can live as God intends man to live without understanding the Law of Life. We teach the Law of Life, and by studying our literature aright you can demonstrate it by your improvement in health, happiness and general prosperity.

Thousands of people in every part of the world are today in the enjoyment of mental and physical satisfaction that has been brought about through the study of Unity literature.

But they could not have so quickly attained these ends had they failed to begin their study in an orderly way.

This is why we are urging every member and reader to get the books we recommend and read them carefully in connection with the periodicals.

"LESSONS IN TRUTH"

The first book that every member of Unity should read is "Lessons in Truth," by H. Emilie Cady.

This book has twelve lessons, clear and deep in their explanation of the Inner Life, yet so simple that a child can understand them.

"Lessons in Truth" sells for \$1.00 in cloth binding, or 50 cents in paper binding.

"CHRISTIAN HEALING"

The second book to read in the study course is "Christian Healing," by Charles Fillmore.

This is a course of lessons in which the science of Spirit, soul and body is made clear to every student. Some people consider "Christian Healing" as a very lucid exposition of the principles we teach. Its central theme is *healing* and those who read it usually receive

both the Christ illumination and the body restoration at one and the same time.

"Christian Healing," bound in cloth, sells for \$1.50; 75 cents in paper cover.

After these two books are read you will understand and thoroughly enjoy every line you read in our periodicals.

WHAT RESULTS ARE YOU GETTING FROM UNITY LITERATURE?

We would like to hear from every student of Unity Literature who has been benefited by its study.

Please write to us about your experiences in this respect.

We will make a freewill offering of \$10.00 to the best letter of this kind, \$5.00 to the second best, \$3.00 to the third, \$2.00 to the fourth, \$1.00 to the fifth, and a cloth bound copy of the book, "Christian Healing," to each of ten more select letters, and ten more letters shall each receive a cloth bound copy of "Lessons in Truth," by H. Emilie Cady.

These letters must be in by August 1st.

It will not make any difference how long ago you were benefited by reading Unity Literature.

Some of our subscribers have taken Unity Magazine since its first number, April, 1889, twenty-nine years ago. We also have two subscribers who have paid one hundred years in advance.

If your benefits have come from reading the Unity Magazine or the Weekly Unity tell us all about it. If it was the reading of books, booklets or tracts, put it all down, and say what you consider our best publications.

We want to know just what the Unity Literature is doing, with the object of its improvement. You can help us.

Please get busy with your fountain pen, or preferably, that easy-to-read typewriter.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

- Cal., Alameda*—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 91 Black Building; The New Thought Church, 514 Fay Building.
Oakland—California College of Divine Science, 727 West 14th St.; Jessie J. Knox, 5453 Manilla Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and F St., N. W.; Home of Truth, 1899 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 707 Schiller Building; Unity Society, 5935 Prairie Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Truth Center, 307 Bernhelm Bldg.; Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—The Higher Thought Assembly, 213 Woodward Avenue.
Grand Rapids—Mrs. Fred H. Meyer, 596 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.;

- Goodyear Book Concern, 1188 Broadway; New Thought Publishers, 110 W. 34th St
 Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
 Dayton—W. V. Nicum, 501 Conover Building.
 Ore., Portland—The Metaphysical Circulating Library 402-3 Central Building, 10th and Alder Sts.
 Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1718 Sansom St.; New Thought Book Shop, Weightman Building.
 Germantown—Unity Center, 121 W. Johnson St.; New Thought Center, 6043 Germantown Ave.
 Wash., Seattle—C. Louise Foulkes, 509 Chickering Hall, 3d Ave. and University St.; Unity Center, 813 8th Ave.
 Spokane—Spokane Book and Stationery Co., 903 Riverside Avenue.
 Australia, Melbourne—Anna Hudson, 145 Collins St.
 Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 89 Pembroke Street.
 Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
 England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, Wyndham Lodge, Tregonwell Road, West Cliff.
 Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in July Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
 July 20 to August 20, 1918

We are secure in our trust in Jesus Christ's Healing, knowing that all things work together for good to them that love God.

PROSPERITY THOUGHT

Held daily at 12 m.
 July 20 to August 20, 1918

I love the industry of the Spirit. My yoke is easy, and my burden is light, and I am prospered of God.

Do You Know a Soldier in The Trenches?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help our boys to understand these things. It will fill them with a new trust and courage. We suggest that you send it to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that it will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how

a London doctor protects British soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing \$1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address.....

.....

.....

My Name is.....

Address.....

City..... State.....



CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.



UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount (\$3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

Address.....

City

State

2. Name.....

Address.....

City

State

3. Name.....

Address.....

City

State

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City

State

Lessons in Truth

*A Complete Course of Lessons in the Science of
Spiritual Unfoldment*

By H. EMILIE CADY

Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

"Lessons in Truth" occupies an eminent position in the field of advance thought literature. Metaphysicians consider the book to be a standard course in the fundamentals of Spiritual Science. For many years "Lessons in Truth" has been widely used as an authentic textbook on the science underlying Christianity.

While "Lessons in Truth" is essentially a primary course, yet hosts of advanced students find the book worthy of restudy. For thirty years this book has been read and reread with increased appreciation and value by every class of religious and thinking people.

Prices of the various bindings of "Lessons in Truth" are: Paper cover, 50 cents; Cloth binding, \$1.00; Trench edition, bound in Khaki cloth, \$1.50; Flexible binding, pocket edition, \$2.50.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

Christian Healing

TWELVE LESSONS IN THE SCIENCE OF BEING

By CHARLES FILLMORE

Here is a book on practical spiritual healing. It explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice.

It is a textbook on applied metaphysics.

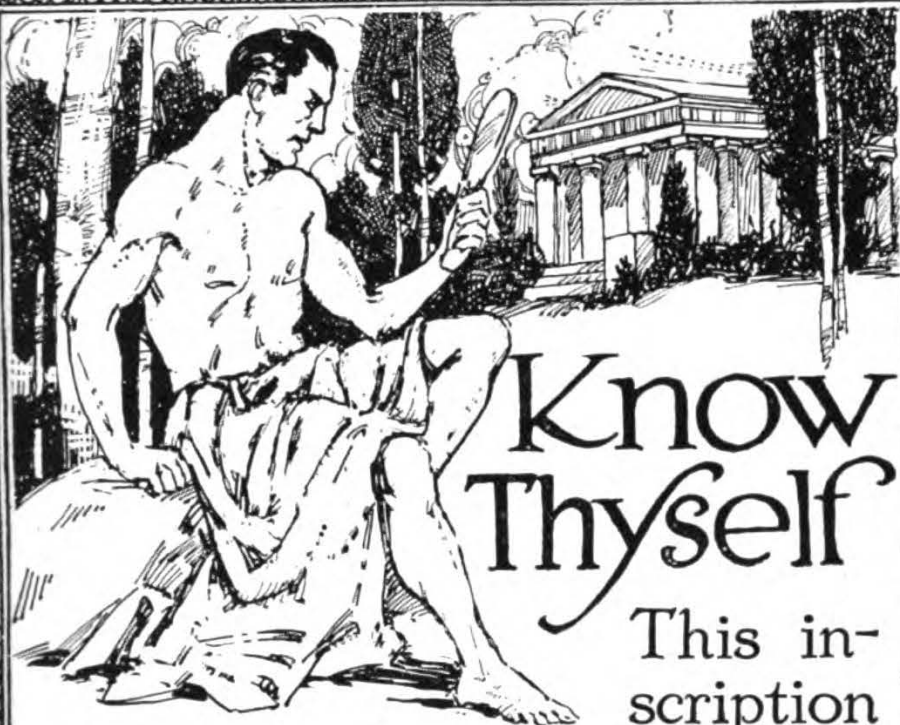
"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for \$1.50; Trench edition for soldiers, khaki binding, price, \$1.50; handsome limp binding, \$2.50.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI



Know Thyself

This inscription

was written over the entrance of the Temple of Delhi, but do not think for a moment that it applied wholly to the Greeks of 600 B. C. It is a command that applies to men and women of every age, and it is always written over every door that opens from ignorance to wisdom, from lack to plenty, from death to life.

“Know Thyself,” know who and what you are, where you came from, what you are doing here, why you are here and where you are going. If you want to know of a book that will help you to know yourself, read “CHRISTIAN HEALING,” by Charles Fillmore.

Note preceding page of this magazine.

The text is framed by a wide, ornate border featuring a repeating pattern of stylized flowers and scrolling vines.

In God
We
Trust.
E
Pluribus
Unum.

**This book is under no circumstances to be
taken from the Building**

[illegible]

FEB 14 1885

